THE
COMPLEAT WIZZARD;

BEING

A Collection of authentic and entertaining Narratives of the real Exiſtence and Appearance of GHOSTS, DEMONS, and SPECTRES:

TOGETHER WITH

Several wonderful Inſtances of the EFFECTS of WITCHCRAFT.

To which is prefixed,

An Account of HAUNTED HOUSES, and ſubjoined a Treatiſe on the Effects of MAGIC.

Whate'er of Wonders great and ſtrange,
The hidden Worlds produce;
We now, in ample Order range,
O, Reader, for thy Uſe.

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PREFACE.

IT is the general perſuaſion, that the moderns are arrived at a pitch of knowledge greatly ſuperior to that of their forefathers; that, by the liberty we enjoy of treating all manner of ſubjects with the utmoſt freedom, our minds are greatly inlarged, and our views of things much more extenſive than the narrowneſs of their education,

or their prejudiced attachment to ſome old and unfaſhionable doctrines and principles, would permit them to entertain. They, good ſouls! giving credit to the ſtories they read in the bible, imagined there were ſufficient grounds to believe that there is an inviſible world of ſpirits; that there is a devil, the grand adverſary of mankind, who is conſtantly employed in works of darkneſs and miſchief againſt the peace and happineſs of the human race; that there is likewiſe an hierarchy of angels and bleſſed ſaints, ſome or other of whom never fail in their attendance on good and virtuous perſons, in treating them with love and tenderneſs, and doing them all the good offices in their power. From the ſame antiquated book they likewiſe imbibed ſtrange notions of the real exiſtence of magicians, ſorcerers, and witches; and that theſe miniſters of ſatan were permitted to practiſe their diabolical acts, in ſubſervience to ſome great and wiſe ends of providence. But

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whatever notions our grave anceſtors entertained of theſe matters, we, their more enlightened children and ſucceſſors, have more elegant and refined ideas: We will take nothing upon truſt, nor believe any thing but what is brought home to our ſenſes. We are not to be frightened by witches, ſpectres, ghoſts, and ſuch kind of idle romantic ſtuff, we leave them to old nurſes to quiet their children with.

This, then, being notoriouſly the caſe, how can we flatter ourſelves that a work will ſucceed, which profeſſedly argues in defence of opinions ſo univerſally exploded, ſo diametrically oppoſite to the reigning notions of the preſent age?—However, though we expect to be moſt unmercifully (perhaps undeſervedly) pelted with the ſquibs and low jeſts of our modern wits and choice ſpirits; and that libertines and infidels will give us no quarter, when it ſhall appear (as we are perſuaded it will) that we advance nothing but what

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is agreeable to the ſentiments of the moſt eminent philoſophers, and the wiſe and learned of all nations, even though we ſhould exclude the evidence produced from the ſacred records: I ſay, when theſe things are duly conſidered and weighed in the balance of unprejudiced reaſon, we doubt not but we ſhall meet with due attention from the rational, ſerious, and candid part of mankind, who, though far from giving credit to every idle tale that is told of this kind, when facts are related, accompanied with the moſt convincing proofs that can reaſonably be required, or the nature of the thing admit of, will acquieſce in the veracity of the narrative: For, notwithſtanding the facts are aſtoniſhing, they ought not therefore to be deemed incredible, nor, though the manner of operation may ſeem incomprehenſible, ſhould it be thought inſuperable to the powers of nature, or of thoſe inviſible agents who conduct and manage it.—Indeed, it is entirely agreeable to the

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doctrine of ſome of the moſt eminent philoſophers, who have long ſince declared, that there are an infinite number of things in nature too difficult for the acuteſt human ſagacity to develop or explore.

Upon the whole, the inſtances which we ſhall give in this little collection, are founded on the teſtimonies of unexceptionable witneſſes, who were either ſufferers themſelves, or ſuch as heard, ſaw, or perfectly underſtood the ſeveral facts which they atteſt. We ſhall likewiſe preſent our readers with the examinations of many of the delinquents before magiſtrates, who, it may reaſonably be ſuppoſed, uſed their utmoſt ſkill and judgment to diſcover the truth, to prevent themſelves, as well as others, from being deceived and impoſed on.

But if, after all, any perſon ſhould remain incredulous, and is reſolved not

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to believe any thing of this kind, all we can ſay is, that he ſhuts his eyes againſt the cleareſt light, and that his ignorance is incurable.

OF

HAUNTED HOUSES.

The INVISIBLE DRUMMER.

MR. John Mompeſſon, of Tedworth, in the county of Wilts, about the middle of March, 1661, being at a neighbouring town, called Ludgerſhall, on hearing a drum beat there, he enquired of the bailiff of the town, at whoſe houſe he then was, what it meant. The Bailiff

told him, that they had for ſome days been troubled with an idle drummer, who demanded money of the conſtable, by virtue of a pretended paſs, which he believed was a counterfeit one. Upon which Mr. Mompeſſon ſent for the fellow, and aſked him by what authority he went up and down the country with his drum? The drummer anſwered, he had good authority, and produced his paſs, with a warrant under the hands of Sir William Cawley, and Colonel Ayliff, of Gretenham. Mr. Mompeſſon knowing theſe gentlemens hands, diſcovered that the paſs and warrant were counterfeited, and thereupon commanding the vagrant to put off his drum, charged the conſtable to carry him before the next juſtice of peace to be farther examined, and puniſhed. The fellow then confeſſed the cheat, and begged earneſtly to have his drum. Mr. Mompeſſon told him, that if he underſtood from Col. Ayliff, whoſe drummer he had declared himſelf, that he was an honeſt man, he ſhould have it again; but in the mean time he would ſecure it; and he accordingly left the drum with the bailiff, and the drummer, in the hands of the conſtable, who, it ſeems, was prevailed on to let him go.

About the middle of April following, when Mr. Mompeſſon was preparing for a journey to London, the bailiff ſent the Drum to his houſe. On his return from London, his wife told him, that during his abſence, they had been much

much affrighted in the night by thieves, and that the houſe had like to have been broken up: And he had not been at home above three nights, when the ſame noiſe was heard that had before ſo greatly alarmed his family: It was a very great knocking at the door, and on the outſide of his houſe. Upon which he got up, and with a brace of loaded piſtols, opened the door, at which the knocking ſeemed moſt violent; but the noiſe ſuddenly removed to another door, which he opened alſo, and went round the houſe but could diſcover nothing; only he ſtill heard a ſtrange noiſe and hollow ſound. When he was in bed, the noiſe was a thumping and drumming on the top of the houſe, which continued a good ſpace, and then went off into the air.

After this the noiſe of thumping and drumming was very frequent, uſually five nights together, and then it would ceaſe for three. It conſtantly came as they were going to ſleep, whether early or late. After a month's diſturbance on the outſide of the houſe, which was principally of boards, it came into the room where the drum lay four or five nights in a week, within half an hour after they were in bed, and continued almoſt two hours. The ſignal of its approach was, a hurling in the air over the houſe; and at its departure, the beating of a drum was heard like that uſed at the breaking up guard.

It continued to viſit this room for the ſpace of two months, which time Mr. Mompeſſon himſelf lay there, in order to obſerve it: In the fore part of the night it uſed to be very troubleſome, but after two hours would be quiet.

Mrs. Mompeſſon being brought to bed, there was but little noiſe for the night ſhe was in travail, nor any for three weeks after till ſhe had recovered ſtrength: But after this civil ceſſation, it returned in a more violent manner than ever, and, for the firſt time, followed the youngeſt children, beating their bedſteads with ſuch violence, that all preſent expected they would fall in pieces. In laying hands on them no blows could be felt, but it was very perceptible that they ſhook exceedingly. For an hour together the drum would beat *Round-heads and Cuckolds*, the *Tat-too*, and ſeveral other points of war. After this a ſcratching would be heard under the childrens bed, as if by ſomething that had iron talons. It would lift the children up in their beds, follow them from one room to another, and for a while haunted no parts of the houſe but where they were preſent.

There was a cock-loft in the houſe which had not been obſerved to be troubled, thither they removed the children, putting them to bed while it was fair day; but they were no ſooner in bed than the Inviſible Drummer haunted them as before.

On the fifth of November the noiſe was remarkably loud; and a ſervant obſerving two boards in the childrens room moved, he bid the inviſible give him one of them; upon which the board came (nothing moving it that he ſaw) within a yard of him. The man ſaid, *Pray let me have it in my hand*, and it was accordingly ſhoved quite home to him, and ſo up and down to and fro, at leaſt twenty times together, till Mr. Mompeſſon forbid his ſervant ſuch familiarities. This was in the day time, and ſeen by a whole room full of people; and on its departure it left a very ſulphurous ſmell behind it, which was very offenſive.

At night the miniſter and Mr. Cragg, and divers of the neighbours, came to the houſe on a viſit. The miniſter went to prayers with them, kneeling at the childrens bed-ſide, where it was then very troubleſome and loud. During the prayers, it withdrew into the cock-loft, but returned as ſoon as they were over, and then, in ſight of the company, the chairs walked about the room of themſelves, as did alſo every piece of furniture that was looſe, and the childrens ſhoes were hurled backwards and forwards over their heads; at the ſame time a bed ſtaff was thrown at the miniſter, which ſtruck him on the leg, but in ſo favourable a manner, that a lock of wool could not fall more gently, and it was obſerved that it ſtopped juſt where

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it lighted, with rolling or moving from the place.

Mr. Mompeſſon perceiving that it ſo much peſter'd the little children, he lodged them out at a neighbour's houſe, taking his eldeſt daughter, who was about ten years of age to his own chamber, which the ſpirit had not viſited for a month. As ſoon as the child was in bed the diſturbance began there again, and continued three weeks drumming and making other noiſes; and it was obſerved that it would exactly anſwer to drumming any thing that was beaten or called for. After this, the houſe where the children lodged out happening to be full of viſitors, they were brought home, and no diſturbance having been in the parlour, they were lodged there; but their perſecutor ſoon found them out, and contented itſelf with plucking them by the hair and night cloaths, without making any diſturbance.

It was obſerved that when the noiſe was loudeſt and came with the moſt ſudden and ſurpriſing violence, no dog about the houſe would move, tho' the knocking was often heard by the neighbours, and alſo at a conſiderable diſtance. The ſervants were ſometimes lifted up with their beds, and gently let down again without hurt; at other times it would be like a great weight upon their feet.

About the latter end of December 1661, the drumming was leſs frequent, and then they heard a noiſe like jingling of money, occaſioned, as it was thought, by Mr. Mompeſſon's mother having, a few days before ſaid, that ſhe had often heard of fairies dropping money, and ſhould be very well ſatisfied if their occaſional viſitor would leave them ſomething for their trouble.

After this it deſiſted from making a violent noiſe, and employed itſelf in playing little apiſh tricks. On Chriſtmas Eve, a little before day, one of the little boys, in getting out of his bed, was ſtruck on a ſore place upon his heel with the latch of the door. The night after Chriſtmas Day, it threw the old gentlewoman's cloaths about the room, and hid her bible in the aſhes; and it played many other like pranks too tedious to mention. It ſhortly after became very troubleſome to a ſervant of Mr. Mompeſſon, who was a very ſtout fellow, of ſober converſation. For ſeveral nights the bed cloaths were endeavoured to be pulled off in ſo forcible a manner, that he was obliged to make uſe of his whole ſtrength to keep them on; and ſometimes, that not being ſufficient he was left almoſt naked, and his ſhoes thrown at his head; and now and then he found himſelf forcibly held, and, as it were, bound hand and foot; but

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whenever he could make uſe of his ſword, and ſtruck with it, the ſpirit quitted its hold.

A ſon of Mr. Thomas Bennet (whoſe workman the drummer had ſome time been) being on a viſit to Mr. Mompeſſon, told him ſome words he had ſpoken; which it ſeems was not well taken, for as ſoon as they were in bed, the drum beat up very violently; on which the gentleman aroſe, and called his ſervant, who lay with Mr. Mompeſſon's ſervant before mentioned, whoſe name was John: As ſoon as Mr. Bennet's ſervant was gone, John heard a ruſtling noiſe in his chamber, and ſomething come to his bedſide, as if it had been a perſon in ſilk. The man immediately endeavoured to ſecure his ſword, which he found from him, and it was with great difficulty that he got it into his power, which he had no ſooner done than the ſpirit left him, and it was always obſerved to avoid a ſword.

About the beginning of January, 1662, a ſinging was heard in Mr. Mompeſſon's chimney, which announced the coming of the ſpirit. And one night about that time lights were ſeen in the houſe; one of which came to Mr. Mompeſſon's chamber; it ſeemed blue and glimmering, and cauſed great ſtiffneſs in the eyes of the beholders. After the light, ſomething was heard to come up the ſtairs, treading ſoftly, as if it had been

been a perſon without ſhoes. The light was alſo ſeen four or five times in the childrens chamber; and the maid ſervants confidently affirmed, that the doors were opened and ſhut, at leaſt, ten times in their ſight; and that when they were opened they heard a noiſe as if half a dozen perſons were entering together: After which a noiſe like people walking in the room above, and a ruſtling of ſilk was heard.

During the time of knocking, when many perſons were preſent, a gentleman in company ſaid, *Satan, if the drummer ſet thee to work, give three knocks, and no word:* which it did very diſtinctly, and ſtopped. The gentleman then knock'd to ſee if it would anſwer him, as it was wont, but it did not. For farther trial, he bid it, for confirmation, if it were the drummer to give five knocks, and no more that night; which it did, and left the houſe quiet all the night after. This was done in the preſence of Sir Thomas Chamberlain, of Oxfordſhire, and divers others.

On Saturday, Jan. 10, an hour before day, a drum was heard to beat on the outſide of Mr. Mompeſſon's chamber, from whence it went to the other end of the houſe where ſome gentlemen viſitors lay, playing at their door four or five different tunes, and then went off into the air.

The next night, a ſmith in the village laying

with John the man, they heard a noiſe in the room as of one ſhoeing a horſe, and ſomething came, as if with a pair of pincers, ſnipping at the ſmith's noſe moſt part of the night.

One morning Mr. Mompeſſon riſing early, to go a journey, heard a great noiſe below where the children lay, and running down with a piſtol in his hand, he heard a voice cry, *a Witch! a Witch!* (as they heard once before) and upon his entering all was quiet.

Having one night played ſome little tricks at Mr. Mompeſſon's bed's feet, it went into another bed where one of his daughters lay; there it paſſed from ſide to ſide, lifting her up as it paſſed under; at which time there were three kinds of noiſe in the bed; they thruſt at it with a ſword, but it ſtill ſhifted, and carefully avoided the thruſt, getting under the child every time they offered at it.

The night following it came into the room panting like a large dog; upon which one of the company ſtruck at it with a bed-ſtaff, which was immediately ſnatch'd out of his hand, and thrown away, and the room filled with a moſt noiſome ſtench, and exceſſively hot, tho' it was a ſevere winters day. After continuing in the bed panting and ſcratching for an hour and an half, it went to the next chamber, where it knocked

knocked a little, and ſeemed to rattle a chain. Thus it did for ſeveral nights together.

In a few days after, Mr. Mompeſſon's mother's bible was found in the aſhes, the paper ſides being downwards: Mr. Mompeſſon took it up, and obſerved that it lay open at the 3d chapter of St. Mark, where there is mention made of the unclean ſpirits falling down before our Saviour, and of his giving power to the twelve to caſt out devils, and of the ſcribes opinion that he caſt them out thro' Belzebub.

The night following they ſtrew'd aſhes over the chamber, to ſee what impreſſion the ſpirit would leave; in the morning they found in one place the reſemblance of a great claw, in another of a leſs, ſome letters in another (which they could make nothing of) beſides many circles and ſcratches.

About this time (ſays Mr. Glanville, my author) I went to the houſe on purpoſe to enquire the truth of thoſe paſſages of which there was ſo loud a report. The ſpirit had ceaſed its drumming and more violent noiſe before I came thither; but moſt of the remarkable circumſtances before related were confirmed to me there by ſeveral of the neighbours, who had been preſent at them. At this time it uſed to haunt the children, and that as ſoon as they were

laid. They went to bed that night I was there about eight o'clock; when a maid ſervant coming down told us it was come. The neighbours who were there, and two miniſters who had heard it divers times, went away; but Mr. Mompeſſon and myſelf, and a gentleman, who came with me, went up. I heard a ſtrange ſcratching as we went up the ſtairs, and when we came into the room, I perceived it was juſt behind the bolſter of the childrens bed, and ſeemed to be againſt the tick: It was as loud a ſcratching as one with long nails can make upon a bolſter. There were two little modeſt girls in the bed between ſeven and eight years old, as I gueſſed. I ſaw their hands out of the cloaths, and they could not contribute to the noiſe that was behind their heads; they had been uſed to it, and had ſtill ſomebody or other in the chamber with them, and therefore ſeemed not to be much affrighted. I, ſtanding at the bed's head, thruſt my hand behind the bolſter, directing it to the place from whence the noiſe ſeemed to come, which thereupon ceaſed, and was heard in another part of the bed; but when I had taken out my hand it returned, and was heard in the ſame place as before. I had been told it would imitate any kind of noiſe, and made trial by ſcratching ſeveral times, as five, ſeven, and ten, which it followed, and ſtill ſtopped at my number. I ſearch'd under and behind the bed, turned up the cloaths to the bed-

bed-cords, graſped the bolſter, ſounded the wall behind, and made all the ſearch that I poſſibly could to find if there was any trick, contrivance, or common cauſe of it; the like did my friend; but we could diſcover nothing: So that I was then verily perſuaded, that the noiſe was made by ſome dæmon or ſpirit. After it had ſcratched about half an hour or more, it went into the midſt of the bed, under the children, and there ſeemed to pant like a dog out of breath very loudly. I put my hand upon the place, and felt the bed bearing up againſt it, as if ſomething within had thruſt it up. I graſped the feathers to feel if any thing living were in it: I looked under the bed, and every where about, to ſee if there any dog or cat, or any ſuch creature in the room; and ſo we all did, but found nothing. The motion that it cauſed by this panting was ſo ſtrong, that it ſhook the room and windows very violently. It continued this more than half an hour, which time I and my friend ſtaid in the room, and long after, as we were told. During the panting, I chanced to ſee as it had been ſomething (which I thought was a rat or mouſe) moving in a linen bag that hung up againſt another bed in the room. I ſtepp'd and caught it by the upper end with one hand, with which I held it, and drew it thro' the other, but found nothing at all in it. There was nobody near to ſhake the bag, or if there had, no one could have made ſuch a motion,

which ſeemed to be from within, as if a living creature had moved in it.

It will, I know, be ſaid by ſome, that my friend and I were under ſome affright, and ſo fancied noiſes and ſights that were not; but if it be poſſible to know how a man may be affected, when in fear, and when unconcerned, I certainly know, for my own part, that during the whole time of being in the room and in the houſe, I was under no more affrightment, than I am while I write this relation; and if I know that I am now awake, and that I ſee the objects before me, I know that I heard and ſaw the particulars I have told. There is not, I am ſenſible, any great matter for ſtory in them, but there is ſo much that convinces me that there was ſomewhat extraordinary, and what we uſually call preternatural in the buſineſs.

What further happened while I was at Tedworth, is as follows: My friend and I lay in the chamber where the firſt and chief diſturbance had been. We ſlept well all night, but early, before day, in the morning, I was awakened (and I awakened my bed fellow) but a great knocking without our chamber door. I aſked who was there ſeveral times, but the knocking ſtill continued without anſwer. At laſt I ſaid, *In the name of God, who is it, and what would you have?* To which a voice anſwered,

ſwered, *Nothing with you.* We, thinking it had been ſome ſervant of the houſe, went to ſleep again; but ſpeaking of it to Mr. Mompeſſon when we came down, he aſſured us, no one of the houſe lay that way, or had buſineſs thereabouts, and that his ſervants were not up till he called them, which was after it was day; which they confirmed, and proteſted that the noiſe was not made by them.

Another paſſage was this; my man coming to me in the morning, told me, that the horſe on which I rode was all in a ſweat, and looked as if he had been rid all night. My friend and I went down and found him ſo. I enquired how he had been uſed, and was aſſured that he had been well fed and ordered, as he uſed to be; and my ſervant was always very careful about my horſe. The horſe I had had a good time, and I never knew but he was very ſound: But after I had rid him a mile or two very gently over a plain down, from Mr. Mompeſſon's houſe, he fell lame, and having made a hard ſhift to bring me home, died in two or three days; no one being able to imagine what he ailed. This ſeems ſomething more than mere accident.

But I go on with Mr. Mompeſſon's own particulars. — He ſays, that another time, being in the day, and ſeeing ſome wood move that lay in the chimney of a room, as of itſelf, he diſ-

charged a piſtol at it, after which they found ſeveral drops on the hearth, and in divers places of the ſtairs.

For two or three nights after the diſcharge of the piſtol, there was a calm in the houſe, but then it came again, applying itſelf to a little child newly taken from nurſe, which it ſo perſecuted, that it would not let the poor infant reſt for two nights together, nor ſuffer a candle in the room, but carried them away lighted up the chimney, or threw them under the bed. It ſo ſcared the child by leaping upon it, that for ſome hours it could not be recovered out of the fright; ſo that they were forced again to remove the children out of the houſe: and the following night, about twelve o'clock, ſomething came up ſtairs, and knocked at Mr. Mompeſſon's door: but he lying ſtill, it went up another pair of ſtairs to his man's chamber, to whom it appeared ſtanding at his bed's feet; the exact ſhape and proportion he could not diſcern, but ſaid, he ſaw a great body, with two red and glaring eyes, which, for ſome time, were fixed ſteadily upon him, and at length diſappeared.

Another night, ſtrangers being preſent, it purr'd in the childrens bed like a cat, at which time alſo the cloaths and children were lifted up from the bed, and ſix men could not keep

keep them down; hereupon, they removed the children, intending to have ripped up the bed; but they were no ſooner laid in another, but the ſecond bed was more troubled than the firſt. It continued thus four hours, and ſo beat the childrens legs againſt the bed-poſts, that they were forced to ariſe, and ſit up all night. After this it would empty chamber pots into their beds, and ſtrew them with aſhes, though they were ever ſo carefully watch'd. It put a pike iron into Mr. Mompeſſon's bed, and into his mother's, a naked knife upright. It would fill porringers with aſhes, throw every thing about, and continue making a noiſe all day.

About the beginning of April 1663, a gentleman that lay in the houſe had all his money turned black in his pocket: and Mr. Mompeſſon coming one morning to his ſtable found the horſe he uſed to ride with one of his hinder legs in his mouth, and ſo faſtned there, that it was difficult for ſeveral men to get it out with a leaver. After this there were ſome other remarkable things, but my account goes no further; only that Mr. Mompeſſon writ me word, that afterwards the houſe was ſeveral nights beſet with ſeven or eight in the ſhape of men; who, as ſoon as a gun was diſcharged, would ſhuffle away together into an harbour.

The

The drummer was tried at the aſſize at Saliſbury on this occaſion. He was committed firſt to Glouceſter goal for ſtealing: and a Wiltſhire man coming to ſee him, he aſked him, What news in Wiltſhire? The viſitant ſaid, he knew of none. No! ſaid the drummer, Do not you hear of the drumming at a gentleman's houſe at Tedworth? That I do enough, ſaid the other, I quoth the drummer, I have plagued him (or to that purpoſe) and he ſhall never be quiet till he hath made me ſatisfaction for taking my drum. Upon information of this the fellow was tried for a witch at Sarum, and all the main circumſtances I have related, were ſworn in court by the miniſter of the pariſh, and divers others of the moſt intelligent and ſubſtantial inhabitants, who had been eye and ear witneſſes of them, time after time for divers years together.

The fellow was condemned to tranſportation, and accordingly ſent away; but I know not how ('tis ſaid, by raiſing ſtorms, and affrighting the ſeamen) he made ſhift to come back again; and 'tis obſervable, that during all the time of his reſtraint and abſence, the houſe was quiet; but as ſoon as ever he came back at liberty, the diſturbance reaſſumed. He had been a ſoldier under Cromwell, and uſed to talk much of gallant books he had of an old fellow who was accounted a wizard. Upon this circumſtance I ſhall here add a

ſtory;

ſtory; which relation, tho' ſeemingly on other matters, yet relate to the main purpoſe.

Mr. Hill, the gentleman who was with me at the houſe, being in company with one Compton, of Somerſetſhire, who practiſed phyſick, and pretends to ſtrange matters, related to him this ſtory of Mr. Mompeſſon's diſturbance. The doctor told him, he was ſure it was nothing but a rendezvous of witches, for an hundred pounds he would undertake to rid the houſe of all diſturbances. In this diſcourſe he talked of many high things, and having drawn my friend into another room privately, ſaid he, Would make him ſenſible he could do ſomething more than ordinary; and aſked him, Who he deſired to ſee. Mr. Hill had no great confidence in his taſk, but yet being earneſtly preſſed to name ſome one, he ſaid, He deſired to ſee no one ſo much as his wife, (who was then many miles diſtant from them) at her home. Upon this Compton took up a looking glaſs that was in the room, and ſetting it down again, bid him look in it; he did ſo, and there he ſolemnly and ſeriouſly profeſſeth he ſaw the exact image of his wife in that habit which ſhe then wore, and working at her needle in ſuch apart of the room (there repreſented alſo) in which, and about which time ſhe really was, as he found, upon enquiry, when he came home: This he averred to me, and he is a very ſober, intel-

intelligent, and credible perſon. Compton had no knowledge of him before, and was an utter ſtranger to the perſon of his wife, and was accounted by all a very odd perſon.

To the above relation we ſhall ſubjoin the copies of two letters wrote by Mr. Mompeſſon; the one to Mr. Glanville; the other to Mr. Collins, in confirmation of the premiſes. That to Mr. Glanville was thus:

WORTHY SIR,

"MEeting with Dr. Pierce accidentally at "Sir Robert Button's, he acquainted "me with ſomething that paſſed between my "Lord R—— and yourſelf, about my trou- "ble, &c. to which having but little leiſure, "I do give you this account; that I have been "very often of late aſked the queſtion, whether I "have not confeſſed to his Majeſty, or any other, "a cheat diſcovered about that affair; to which "I gave, and ſhall to my dying day give the "ſame anſwer; that I muſt belye myſelf and "perjure myſelf alſo, to acknowledge a cheat "in a thing, where I am ſure there was none, "nor could be any; as I, the miniſter of the "place, and two other honeſt gentlemen de- "poſed at the aſſizes, upon my miſpleading "the drummer: if the world will not believe it, "it ſhall be indifferent to me, praying God to keep

" keep me from the ſame, or the like affliction.
" And altho' I am ſure this moſt damnable lye
" do paſs for current among ſome ſort of people
" in the world, invented only, I think, to ſup-
" preſs the being either of God or devil;
" yet I queſtion not but the thing obtains credit
" enough among thoſe whom I deſire ſhould
" entertain a more charitable opinion of me,
" than to be any way a deviſe of it only to
" be talked of in the world, to my own diſ-
" advantage and reproach, of which ſort I
" reckon you one, and reſt in haſte,

SIR,

Your obliged humble ſervant,

TEDWORTH,
Nov. 8, 1672.

JO. MOMPESSON.

The letter to Mr. Collins was in theſe terms:

SIR,

" I Received yours, and had given you an ear-
" lier anſwer had not I been prevented by
" ſome journeys: I now have given you this;
" That as to any additional part of the ſtory, I
" ſhall not trouble you with at preſent, not
" knowing what is already publiſhed, or o-
" mitted, in regard I have not any of Mr. Glan-
" ville's books by me; I never had but one,
" which was the laſt year borrowed of me for the
" uſe of the Lord Hollis, and is not yet re-
" turned: but as to the buſineſs of the aſſizes
" (which is likely to work moſt on the publick)

" becauſe

" becauſe the evidence was given on oath, I " ſhall here enlarge it to you

" When the drummer was eſcaped from his " exile, which he was ſentenced to at Glouceſter " for felony, I took him up, and procured his " commitment to Saliſbury jail, where I in- " dicted him as a felon, for this ſuppoſed " witchcraft about my houſe. When the fellow " ſaw me in earneſt, he ſent to me from the " priſon; that he was very ſorry for my afflic- " tion; and, if I would procure him leave to " come to my houſe, in the nature of an harveſt " man, he did not queſtion, but he ſhould do " me good as to that affair: to which I ſent " anſwer, I knew he could do me no good in " any honeſt way, and therefore rejected it: " The aſſize came on, where I indicted him " on the ſtatute *primo Jacobi*, Cap. 12, where " you may find, that to feed, employ, or reward " any evil ſpirit, is felony. And the indictment " againſt him was, that he did, *quendum malum* " *ſpiritum negotrare*. The grand jury found the bill " upon the evidence, but the petty jury acquitted " him, but not without ſome difficulty. The evi- " dence, upon oath, were myſelf, one Mr. Wil- " liam Maſon, one Mr. Robert Dowſe, all yet " living, and, I think, of as good repute as any " in this county; and one Mr. John Craig, " then miniſter of the place, but ſince dead. " We all depoſed things that were impoſſible to " be done by any natural agents; as the motion

" of

" of chairs, ſtools and bedſteads, nobody being
" near them, the beating of drums in the air
" over the houſe, in clear nights, and nothing
" viſible: the ſhaking of the floor and ſtrongeſt
" part of the houſe in ſtill and calm nights,
" with ſeveral other things of the like nature,
" and that by other evidence, was applied to
" him.

" For ſome going out of theſe parts to Glou-
" ceſter, whilſt he was there in priſon, and
" viſiting him, he aſked them what news in
" Wilts, to which they replied, they knew none.
" No! ſays the drummer, Did you not hear of a
" gentleman's houſe that was troubled with the
" beating of drums; they told him again, if that
" were news they heard enough of that. Ay,
" ſays the drummer, it was becauſe he took
" my drum from me; if he had not taken away
" my drum, that trouble had never befallen
" him, and he ſhall never have his quiet again
" till I have my drum, or ſatisfaction from
" him.

" This was depoſed by one Thomas Avis,
" ſervant to one Mr. Thomas Sadler, of North
" Wilts; and theſe words had like to have coſt
" the drummer his life. For elſe altho' the thing
" was ever ſo true, it could not be rightly ap-
" plied to him more than to any other. I ſhall
" only add, the before mentioned witneſſes were

" neigh-

" neighbours, and depoſed, that they heard and " ſaw theſe things almoſt every day or night, " for many months together; as to the ſculp- " ture you intend, you beſt underſtand the ad- " vantage, I think it needleſs; and thoſe words, " *you ſhall have drumming enough*, is more than " I heard him ſpeak. I reſt

Your loving friend,

JO. MOMPESSON.

Of a Houſe haunted at STRATFORD, Bow.

1740

A Certain gentleman about thirty years ago or more, being to travel from London into Eſſex, and to paſs through Bow, at the requeſt of a friend, he called at a houſe there, which began then to be diſquieted, but not any thing much remarkable yet, unleſs of a young girl, who was pluck'd by the thigh by a cold hand in her bed, who died in a few days after.

Some weeks after this, his occaſions call'd him back, he paſſed by the ſame houſe again, but had no deſign to give them a new viſit, he having done that not long before; but it happening that the woman of the houſe ſtood at the door, he thought himſelf engaged to ride up to her

her, and aſk her how ſhe did: To which ſhe anſwered, with a ſorrowful countenance, that tho' ſhe was in her able health, yet things were very ill with them; their houſe being extremely haunted, eſpecially above ſtairs, ſo that they were forced to keep in the lower room; there were ſuch flinging of things up and down, of ſtones and bricks thro' the window, and putting all in diſorder: but he could ſcarce forbear laughing at her, giving ſo little credit to ſuch ſtories himſelf, and thought it was only the tricks of ſome unhappy wag to make ſport to themſelves, and trouble to their neighbours.

Well, ſaid ſhe, if you will but ſtay a while, you may chance to ſee ſomething with your own eyes; and indeed he had not ſtaid any conſiderable time with her in the ſtreet, but the window of an upper room open'd of itſelf (for they of the family took it for granted there was nobody above ſtairs) and out came a piece of an old wheel thro' it, and preſently clap'd too again: a little while after it ſuddenly flew open again, and out comes a brick-bat, which enflamed the gentleman with a more eager deſire to ſee what the matter was, and diſcover the cheat; and therefore he boldly reſolved, if any one would go up with him, he would go into the chamber, but none preſent durſt accompany him: yet the keen deſire of diſcovering the cheat, made him venture alone into the room; into which, when

he was come, he ſaw the bedding, chairs, ſtools, candleſticks, and bedſteads, with all the furniture, rudely ſcattered on the floor, but upon ſearch, found no mortal in the room; — Well, he ſtaid there a while to ſee the conſequence; anon a bedſtead begins to move, and turn itſelf a good while upon its toe, and at laſt fairly laid itſelf down again. The curious ſpectator, when he had obſerved it to lay ſtill awhile, ſteps to it, views it, whether any ſtring or hair was tied to it, or whether there was any hole or button, to faſten ſuch a ſtring to, or any hole or ſtring in the cieling above; but, after ſearch, he found not the leaſt ſuſpicion of any ſuch thing.—He retired to the window again, to obſerve a little longer what may fall out, anon, another bedſtead ariſes from off the ground of its own accord, higher into the air, and ſeems to make towards him. He now began to think there was ſomething more than ordinary in the buſineſs, and preſently makes to the door with all ſpeed, and, for better caution, ſhuts it after him, which was preſently open'd again, and ſuch a clatter of chairs, ſtools, candleſticks and bedpoſts ſent after him down ſtairs, as if they intended to have maimed him; but their motion was ſo moderated, that he received no harm: but by this time he was abundantly aſſured, that it was not mere womaniſh fear, or ſuperſtition, that affrighted the miſtreſs of the houſe; and while in a low room he was talking with the family

family about theſe things, he ſaw a tobacco pipe riſe from a ſide table (nobody being nigh) and fly to the other ſide of the room, and break itſelf againſt the wall: for his further confirmation, that it was neither the tricks of wags, nor the fancy of a woman, but the mad frolicks of witches and dæmons, which they of the houſe being fully perſuaded of, roaſted a bedſtead, upon which an old woman, a ſuſpected witch came to the houſe, and was apprehended, but eſcaped the law; and the houſe was afterwards ſo ill haunted, in all the rooms, upper and lower, that it ſtood empty a long while after. — This ſtory was written by Dr. More, who declares he had it from the mouth of Dr. Gibbs, a prebendary of Weſtminſter, who was the perſon that was at the haunted houſe, at Bow, and ſaw the motion of the bedſteads, tobacco pipe, &c. and that Paul Eox, was the man who inhabited the ſaid houſe.

Three nights diſturbance at a houſe in Soper Lane, London, in Auguſt 1661, Mr. Andrew Paſchal, fellow of Queen's College, Cambridge, gives the following narrative of three nights diſturbance at his father's houſe, in Soper Lane, London.

The firſt night's diſturbance: There was in family my father and mother, my eldeſt brother, and one of my ſiſters, with a young maiden

gentlewoman, her bed fellow (who ſeemed to be principally concerned) beſides a maid that lay in the ſame chamber. The gentlewoman before mentioned being in bed with my ſiſter, in a chamber within that where my father and mother lay, the maid lying in another bed alone, there ſeemed to her, then lying awake, to be one walking in the chamber, by a noiſe made of a long gown, or ſome trailing garment, bruſhing and ſweeping up and down the room. By and by there was a noiſe of clattering of their ſhoes, under the bed, with a ſcratching and tugging of the mat, under the bed likewiſe; this continued for ſome time: my ſiſter being awakened, heard it, ſo did the maid; after this my mother being called out of the next chamber, where ſhe was up (to prepare a chymical water which required their being up all night) came in, they being in a great fright: my brother went up alſo, he being not gone to bed: a candle was brought, and the noiſe ceaſed while they were in the chamber. Preſently after they were gone out again, and the light removed, the chamber door (which ſhuts with difficulty) flew too with a great bounce, it being wide open before, it ſhook the room where my mother was buſied about the aforeſaid preparation. After this one of the ſhoes by the bed ſide was flung over the bed, with a mighty force, againſt a preſs that ſtood on the other ſide; this put them to ſuch a fright again,

that

that the gentlewoman aroſe. My brother went into the room again, and ſat up with them all night. This I received from my brother, who came to bed to me (which, by reaſon of ſome illneſs, had gone to bed firſt in the family) early the next morning. I was confirmed in it afterwards by my mother, upon whoſe bare aſſertion I dare confidently believe any thing that ſhall be related.

The ſecond night's diſturbance: the next evening, as we ſat at ſupper, we all heard a great noiſe above in the chamber, at the end of the houſe, as it were flinging chairs and ſtools about the room, or removing of great trunks; and going up to ſee, all was ſtill till we came down again. However, the gentlewoman reſolved to go to bed again that night in the ſame chamber: my ſiſter went to bed with her, and the reſt to their lodgings, only my brother and I, who were reſolved to ſit up ſome time, and expect the event: within a while we heard them knock earneſtly above; we went both up; they told us there had been the ſame diſturbance as the night before, and ſomething more; for beſides the tugging of the mat under the bed, the bed cloaths upon them were often tugged and pulled, inſomuch, that they were obliged to hold them hard with their hands to keep them from being pulled off: all was quiet for a little time while we were in the

chamber with a light; but we were no ſooner out of it, but the noiſe under the bed, tugging of the matt, pulling off the bed cloaths, began again; moreover, ſomething came into the bed, which the gentlewoman ſaid ran upon her by decrees and ſeemed little and ſoft like a mole; upon this ſhe cried out, and we came in again with a candle, then all was ſtill again.

We retired often with the candle, and preſently the ſame diſturbance returned, together with a low whiſpering noiſe in many places about the bed, but chiefly towards the bed's head, which we all heard, ſtaying in the chamber; and removing the candle into the next room, my father and mother aroſe, and there were none of us but heard all or moſt part of this, but nothing appeared to us; the things was continually moving or ſtirring in ſome part or other of the bed, and was commonly at the feet, were it came up at firſt: at laſt it came to that boldneſs, that it would make the ſame diſturbance while the candle was in the chamber, if but a little ſhaded behind the door, ſo that we could ſometimes ſee the cloaths pulled and tugged; and we frequently ſaw it heave and lift up the cloaths towards the feet in a little hill or riſing, which both my brother and I clap'd our hands upon, perceiving it to move; and alſo making a little clacking noiſe, which cannot any more than the former whiſ-

pering

pering be expreſſed in writing; we could not perceive any more than the cloaths: as often as we ſaw them ſo moved and heaved up, the ſhoes were laid upon the bed's teaſter. The ſecond night, to prevent the noiſe, which was made with them the night before, and whilſt we were ſtanding talking in the chamber, one of the ſhoes flew off, and hit me lightly on the head, my hat being on; and another came preſently tumbling down after it, none ſtirring the bed. Afterwards the aforeſaid little thing came upon the gentlewoman, ſo frequently, that if we were but the leaſt removed, ſhe could not be quiet in her bed: then ſhe ſat up in her bed, with a mantle about her head, which, when we were retired, was pulled at as if it would have been plucked from her; whereupon ſhe cried out again, and I came into the chamber again, and it was deſired to hold faſt upon the mantle about her, which, notwithſtanding upon removal of the candle, was tugged hard again, which I very ſenſibly perceived; whereupon we perceiving no ceſſation, my brother and I continued in the chamber all that night till break of day, with a candle in the room: The tugging of the matt under the bed, the heaving of the cloaths about the feet, and the other whiſpering noiſe continuing till day light appeared, there was ſcarcely any of us, eſpecially ſhe herſelf, that did not conjure the whiſperer, by the moſt ſacred

names, to ſpeak out and tell us its intent, but nothing was to be ſeen, nor any anſwer made.

The third night's diſturbance: the gentlewoman, reſolved now to change her chamber, to try if the diſturbance would follow. She did ſo, my ſiſter ſtill accompanying her, my brother ſat up as before, below, expecting again what would follow: the ſame noiſe was heard this third night, as the night before above in the chamber. We had not ſat long below before we were ſummoned up with loud knockings again; they were in the ſame caſe as before, if not worſe; awhile after they were in bed in this other chamber, there was a clattering heard at the door; preſently the ſame noiſe under the bed, the ſame heaving of the cloaths, and the ſame whiſpering as before; but about midnight, the thing which came up into the bed before, came now ſo often with ſuch ungrateful ſkipping up and down upon her, that ſhe often ſhrieked and cried out: it ſeem'd cold, and ſmooth as ſhe related; and would commonly come in at her feet, and run all upon her by her ſide, to her ſhoulder: once ſhe deſired me to put my hand on her back, near her ſhoulder blade as feeling it, then juſt come up thither; I did ſo on a ſudden, and there ſeemed a cold blaſt or puff of wind to blow upon my hand juſt as I clapt it on her; and one thing more remarkable was this, when the whiſpering

was

was heard at the bed's head, after we had many times in vain conjured it to ſpeak, and tell us the intent of its whiſpering and diſturbances; I ſpoke to it earneſtly to ſpeak out, or whiſper louder. Hereupon it hiſſed out much louder than before, but nothing intelligible to be underſtood; at laſt this diſturbance, with the thing in the bed being no longer tolerable to the gentlewoman, my mother aroſe (lying in the next chamber, and hearing their perplexity) came into her chamber, and prayed ſome time at her bedſide, juſt by her, whereupon it pleaſed God, within a very ſhort time after to remove all thoſe noiſes; and that which diſturbed her after that night, I cannot tell certainly, that there has been any thing of that nature heard in the houſe.

Mr. JERMIN's Story of a Houſe haunted.

ONE Mr. Jermin, Miniſter of Bigmer, in Suſſex, going to ſee a ſiſter of his wife's, found her very melancholy; and aſking her the reaſon, ſhe replied, you ſhall know to morrow morning. When he went to bed there was two maids accompanied him into his chamber, and the next day he underſtood that they durſt not go into any room in the houſe alone. In the night, while he was in bed, he heard the tram-

trampling of many upon the leads over his head; and after that, the going off of a gun, upon which followed a great ſilence: then they came ſwiftly down ſtairs into his chamber, where they fell a ruſtling and tumbling each other down, and ſo continued a great while: after they were quiet, they fell a whiſpering, and made a great buz, of which he could underſtand nothing: then one called at the door, and ſaid, *Come away, day is broke*; upon which they ran up ſtairs as faſt as they could drive, and ſo heard no more of them.

In the morning his brother and ſiſter came to him, and ſhe ſaid, now, brother, you know why I am ſo melancholy. After ſhe had aſked him how he had ſlept, he anſwered, I never reſted worſe in all my life; having been diſturbed a great part of the night with tumbling and noiſes: ſhe complained, that her huſband would force her to live there, notwithſtanding their being continually diſturbed; whereupon her huſband anſwered, their diſturbances never did them any other miſchief.

At dinner they had a phyſician with them, an acquaintance. Mr. Jermin diſcourſing about this diſturbance, the phyſician anſwered alſo, that never any hurt was done, of which he gave this inſtance; that dining one day at the gentleman's houſe, there came a man on horſeback into

into the yard, in mourning: a ſervant went to know what was his buſineſs, and found him ſitting very melancholy, but could get no anſwer from him. The maſter of the houſe and he, the phyſician, came to ſee who it was; upon which the man clapt ſpurs to his horſe, and rode into the houſe up ſtairs, into a long gallery, whither the phyſician followed him, and ſaw him vaniſh in a fire at the upper end of the gallery: but tho' none of the family received hurt at any time, yet Mr. Jermin fell into a fever with the diſturbance he experienced, that endangered his life. Dr. Scott, author of the chriſtian life, heard the ſtory from Mr. Jermin.

An Account of a haunted Houſe.

In a LETTER to Mr. G. CLARK, to Mr. M. T———.

SIR,

"I Send you here a relation of a very memorable piece of witchcraft, which would "fit Mr. Moor gallantly. I firſt heard the "ſtory related to Sir Juſtitian Iſham, by a "reverend miniſter of his own experience. Sir "Juſtitian would have had me gone to the "place, which I could not then do; but a "little after going to viſit a friend, not thinking of this, my friend told me the ſtory, the "place being near him; and the principal man

"con-

" concerned in the ſtory, being a relation of his,
" and one that I myſelf had ſome acquaintance
" with, he had occaſion to go to his man's
" houſe for ſome deeds of land, and I went with
" him for ſatisfaction touching this ſtory, which
" I had to the full, and in which I could not
" but acquieſce, tho' otherwiſe I am very hard
" to believe paſſages of this nature.

" The ſtory is this; at Welton, within a
" mile of Daventry, in Northamptonſhire, there
" lived together, widow Cowley, the grand-
" mother; widow Stiff the mother, and two
" daughters: at the next houſe but one lived
" another widow Cowley, ſiſter to the above
" widow Cowley; Moſes Cowley, my acquain-
" tance, her ſon, and Moſes's wife, having a
" good eſtate in land of their own, and very
" civil and orderly people; theſe three told me,
" that the younger of the two daughters, ten
" years of age, vomited in leſs than three days
" three gallons of water, to their great admira-
" tion; after this, the elder girl comes running
" to tell them, that now her ſiſter began to vo-
" mit ſtones and coals; they went, and were eye
" witneſſes; told them till they came to 500,
" ſome weighing a quarter of a pound, and
" were ſo big that they had enough to do to
" get them out of her mouth; and he profeſſed
" to me, that he could ſcarce get the like into
" his mouth; and I do not know how he ſhould,

" if

" if they were ſo big as he ſhew'd the like to
" me. I have ſent you one, but not a quarter ſo
" big as ſome of them were; it is one of the
" biggeſt of them that were left, and kept in
" a bag; and this vomiting laſted about a fort-
" night, and hath witneſſes enough. In the mean
" time they threw hards of flax upon the fire,
" which would not blaze, tho' blown, but dwind-
" led away; the bed cloaths would be thrown off
" the bed. Moſes Cowley told me, that he
" laid them on again ſeveral times, they all
" going out of the room; and go but into the
" parlour, and they went off again: and a
" ſtrike of wheat ſtanding at the bed's feet, ſet
" it how they would, it would be thrown down
" again: once the coffers and things were ſo
" tranſpoſed, as they could ſcarce ſtir about the
" room: once he laid a bible upon the bed,
" but the cloaths were thrown off again, and
" the bible hid in another bed; and when they
" were all gone into the parlour, as they uſed
" to do together, then the things would be
" tranſpoſed in the hall: their wheel taken in
" pieces, and part of it thrown under the table
" in their buttery: their milk will be taken off
" the table, and ſet on the ground; and once
" one pan was broken, and the milk ſpilled;
" a ſeven pound weight, with a ring, was hung
" upon a ſigott; and the beer mingled with ſand,
" and all ſpoiled; and their ſalt mingled moſt
" perfectly with bran.

" Moſes's

" Moſes's mother ſaid, their flax was thrown " out of a box; ſhe put it in again, it was " drawn out again; ſhe put it in again, and " locked the box, trying by the haſp, or lid, " whether it was faſt; it was ſo, but as ſoon as " her back was turned, the box was unlock'd, " and the flax was thrown out again. Moſes " ſaid, that when he was coming out of the " parlour, he ſaw a loaf of bread tumbling " off the form, and that was the firſt thing he " ſaw: after a woman's patten roſe up in the " houſe, and was thrown at them; he heard " the comb break in the window, and preſently " it flew in two pieces: a knife roſe up in the " window and flew at a man, hitting him with " the haſp: an ink glaſs was thrown out of the " window into the floor, and by and by the " ſtopple came after it: then every day abun- " dance of ſtones were thrown about the houſe, " which broke the windows, and hit the people; " but they were the leſs troubled, becauſe all " this while no hurt was done to their perſons; " and a great many people being in the room, " the wheat was thrown about amongſt them.

" I was in the houſe where I ſaw the win- " dows, which were ſtill broken; and the " people themſelves ſhew'd me where the ſe- " veral particulars were done. The grand-mo- " ther told me, ſhe thought ſhe had loſt half " a ſtrike of wheat; and the like happened to

" ſome

" ſome vetches in the barn. One Mr. Robert
" Clark, a gentleman, being hit with the
" ſtones, bid the baker at the door look to his
" bread well; and by and by a handfull of
" crumbs were thrown into his lap; they could
" ſee the things, but no more: at laſt ſome
" that were ſuſpected for witches were examined,
" and one of them ſent to jail, where it was ſaid
" ſhe played her pranks, but that is of doubtful
" credit. I aſked the old woman, whether they
" were free now? She ſaid, that one night ſince
" they heard great knockings and cruel noiſes,
" which ſcared them worſe than all the reſt;
" and once or twice that week, her cheeſes
" were crumbled into pieces and ſpoiled. I
" was there about May Day 1658: this is all I
" remember at preſent. I have heard ſeveral
" other ſtories, and two or three notable ones
" lately from men's own experience; which,
" in reaſon, I was to believe as I did; but, in
" my judgement, this out-goes all that I know
" of; it having ſo much of ſenſe, and of the
" day time, ſo many and ſo credible witneſſes,
" beyond all cavil and exception. I will trouble
" you no farther, but recommend you to the
" protection of God Almighty. I take my leave,
" and reſt

Yours,

LODINGTON,
May 22, 1658.

G. CLARK.

Dr.

Dr. PLOT's Narrative of what happen'd at Woodſtock 1640; when the Commiſſioners for ſurveying the Manor Houſe, Park, Deer, Woods, &c. ſat and lodged there.

THE commiſſioners, October 13, 1649; with their ſervants, being come to the manor houſe, they took up their lodging in the king's own room; the bed chamber, and the withdrawing room; the former whereof they alſo made their kitchen; the council hall, their brewhouſe, the chamber of preſence, their place of ſitting to diſpatch buſineſs, and a wood-houſe. Of the dining room, where they laid the wood of that ancient ſtandard in the high park, known of all by the name of the king's oak; which (that nothing might remain that had the name of king affixed to it) they digged up by the roots. October 14th and 15th they had little diſturbance; but on the 16th there came, as they thought, ſomething into the bed chamber (where two of the commiſſioners and there ſervants lay) in the ſhape of a dog, which going under their beds, did, as it were, gnaw their bed cords: but, on the morrow, finding them whole, and a quarter of beef

which

which lay on the ground untouched, they began to entertain other thoughts.

October 17. Something to their thinking removed all the wood of the king's oak, out of the dining room into the preſence chamber, and hurled the chairs and ſtools up and down that room; from whence it came into the two chambers where the commiſſioners and their ſervants lay, and hoiſted up their beds feet, ſo much higher than their heads, that they thought they ſhould have been over and over; and then let them fall down with ſuch a force, that their bodies rebounded from the bed a good diſtance, and then ſhook the bedſtead ſo violently, that themſelves confeſſed their bodies were ſore with it.

October 18. Something came into the bed chamber, and walked up and down; and fetching the warming pan, made ſo much noiſe, that they thought five bells could not have made more.

October 19. Trenchers were thrown up and down the dining room, and at them that lodged there; whereof one of them being ſhook by the ſhoulder and awaken'd, put forth his head, to ſee what was the matter, but had trenchers thrown at him.

October 20. The curtains of the bed, in the withdrawing room, were drawn to and fro, and the bedſtead much ſhaken, and eight great pewter diſhes, and three dozen of trenchers thrown about the bed chamber again: this night they alſo thought whole armfuls of the wood of the king's oak had been thrown down in their chambers, but of that in the morning they found nothing had been moved.

October 21. The keeper of their ordinary, and his bitch, lay in one of the rooms with them, which night they were not diſturbed at all.

October 22. Tho' the bitch kennel'd there again, to whom they aſcribed their former night's reſt, both they and the bitch were in a pitiful taking; the bitch opening but once, and that with a whining fearful yelp.

October 23. They had all their cloaths plucked off their bed, in the withdrawing room, and the bricks fell out of the chimney into the room.

The twenty-fourth, they thought in the dining room, that all the wood of the king's oak had been brought in thither, and thrown down by their bedſide; which noiſe being heard by thoſe in the withdrawing room, one of them

aroſe

aroſe to ſee what was done, fearing, indeed, that his fellow commiſſioners had been killed, but found no ſuch matter; whereupon returning to his bed again, he found two dozen of trenchers thrown into it, and handſomly covered with the bed cloaths.

October 25. The curtains of the bed, in the withdrawing room, were drawn to and fro, and the bedſtead ſhaken as before; and in the bed chamber, glaſs flew about ſo thick (and yet not a pane of the chamber windows broken) that they thought it rained money; whereupon they lighted candles, but, to their grief, they found nothing but glaſs.

October 29. Something walked in the withdrawing room about an hour, and going to the window, open'd and ſhut it: then going into the bed chamber, it threw great ſtones for about half an hour together, ſome whereof lighted on the high bed, others on the truckle bed, to the number in all of above fourſcore. This night there was alſo a very great noiſe, as if forty pieces of ordnance was ſhot off together, at two ſeveral knocks; it aſtoniſhed all the neighbouring dwellers, which, it is thought, might have been heard a great way off. During theſe noiſes, which were heard in both rooms together, both commiſſioners and ſervants were ſtruck with ſo great a horror, that they cried

out one to another for help; whereof one of them recovering himſelf out of a ſtrange agony he had been in, ſnatched up a ſword, and had like to have killed one of his brethren, coming out of his bed in his ſhirt, whom he took for the ſpirit that did the miſchief. However, at length, they got all together; yet the noiſe continued ſo great, and ſo terrible, and ſhook the walls ſo much, that they thought the whole manor would have fallen on their heads: at its departure it took all the glaſs away with it.

November 1. Something as they thought, walked up and down the withdrawing room, and then made a noiſe in the dining room. The ſtones that were left before, and laid up in the withdrawing room, were all fetched away this night and a great deal of glaſs (not like the former) thrown about again: near two o'clock came ſomething into the withdrawing room, treading, as they conceived, much like a bear, which, at firſt, only walked about a quarter of an hour; at length it made a noiſe about the tables, and threw the warming pan ſo violently, that it quite ſpoiled it; it threw alſo glaſs, and great ſtones at them again, and the bones of horſes, and all ſo violently, that the bedſtead and walls were bruiſed by them. This night they ſet candles all about the rooms, and made fires up to the mouth of the chimneys, but all were put out,

out, nobody knew how; the fires and billet that made 'em being thrown about the rooms: the curtains torn with their rods from the beds, and the bed's poſts pulled away; that the teaſter fell down upon them, and the foot of the bedſtead cloven in two: and upon the ſervants, in the truckle bed, who lay all this time ſweating for fear, there was firſt a little, which made them begin to ſtir; but before they could get out, there came a bowl as if it were of ſtinking ditch water, down upon them, ſo green, that it made their ſhirts and ſheets of the ſame colour too. The ſame night the windows were all broke, by throwing of ſtones; and there were moſt terrible noiſes in three ſeveral places together, to the extraordinary wonder of all who lodged near them; nay, the very coney ſtealers that were abroad that night were ſo affrighted, with the diſmal thundering, that for haſte they left their ferret (in the coney burrows) behind them, beyond Roſamond's Well: Notwithſtanding all this, one of them had the boldneſs to aſk, in the name of God, what it was; what it would have, and what they had done, that they ſhould be diſturbed in this manner: to which no anſwer was given, but the noiſe ceaſed for a while: at length it came again, and as all of them ſaid, brought ſeven devils worſe than itſelf: whereupon one of them lighted a candle again, and ſet it between the two chambers, in the door way: on which

another fixing his eyes, ſaw the ſimilitude of a hoof, ſtriking the candle and candleſtick into the midſt of the bed, making three ſcrapes on the ſnuff to put it out: upon this the ſame perſon was ſo bold, as to draw his ſword, but he had ſcarce got it out but there was another inviſible hand had hold of it too, and tugged with him for it; and prevailing, ſtruck him ſo violent with the pomel, that he was ſtunn'd with the blow: then began grievous noiſes again, inſomuch that they called to one another, and being got together, they went into the preſence chamber, where they ſaid prayers, and ſung pſalms, notwithſtanding all which the thundering ſtill continued in other rooms. After this, November the third they removed their lodging over the gate, and next day, being Sunday, went to Ewelin, where, how they eſcaped, the authors of the relations know not; but returning on Monday, the devil (for that was the name they gave their nightly gueſt) left them not unviſited, nor on the Tueſday following, which was the laſt day they ſtaid there.

Thus have we given ſeveral inſtances, to ſhew that houſes have been ſometimes haunted, or diſturbed by witches, dæmons, or evil ſpirits, all which are ſo well atteſted, as to obviate every doubt, as to the reality of the fact related, and many others we could have given, equally authentick, but theſe, we apprehend, are ſufficient

ſufficient to convince the reader, that ſuch things are ſometimes permitted to be done by theſe inviſible agents. We ſhall now proceed to another branch of witchcraft equally aſtoniſhing.

Of Ghosts, Spectres, and Apparitions.

THE apparition of the ghoſt of Major Sydenham to Captain Dyke, in a letter of Mr. James Douch, of Mongton, to Mr. Glanville, concerning the apparition of the ghoſt of Major George Sydenham (late of Dulverton, in the county of Somerſet) to Capt. William Dyke, late of Skilgate, in the ſaid county, deceaſed; be pleaſed to take the relation of it, as I have it from the worthy and learned Doctor Thomas Dyke, a near kinſman of the captains; thus, Shortly after the major's death, the doctor came to the houſe, to take care of a child that was there ſick; and in his way thither, he called on the captain, who was very willing to wait on him to the place, becauſe he muſt, as he ſaid, have gone thither that night; tho' he had not met with ſo encouraging an opportunity, after their arrival at the houſe; and the civilities of the people ſhewn them in that entertainment, they were ſeaſonably conducted to their lodging, which they deſired might be together in the ſame bed; where, after

they had lain awhile, the captain knocked, and bid the ſervant bring him two of the largeſt candles lighted he could get; whereupon the doctor enquires what he meant by this? The captain anſwers, you know, couſin, what diſputes the major and I have had touching the being of a God, and the immortality of the ſoul, in which points we could never yet be reſolved, tho' we ſo much ſought for, and deſired it; and therefore it was at length fully agreed between us, that which of us who died firſt ſhould the third night, after his funeral, between the hours of twelve and one, come to the little houſe that is here in the garden, and there give a full account to the ſurvivor touching theſe matters; who ſhould be ſure to be preſent there at the ſet time, to receive a full ſatisfaction; and this, ſays the captain, is the very night, and I am come on purpoſe to fulfill my promiſe. The doctor diſſuaded him, reminding him of the danger of following ſuch ſtrange councils, for which we could have no warrant; and that the devil might, by ſome cunning deviſe, make ſuch an advantage of this raſh attempt, as might work his ruin: the captain replies, That he had ſo ſolemnly engaged, and that nothing ſhould diſcourage him; and added, that if the doctor would wake awhile with him, he would thank him, if not, he might compoſe himſelf to his reſt; but, for his own part, he was reſolved to watch, that he might be ſure to be preſent at the hour appointed: to that purpoſe he ſet his watch by him,

him, and as ſoon as he perceived by it that it was half an hour paſt eleven, he riſes, and takes a candle in each hand, goes out by a back door of which he had before procured the key, and walks to the garden houſe, where he continued two hours and a half, and, at his return, declared, That he had neither ſeen nor heard any thing more than what was uſual. But I know, ſaid he, that my major would ſurely have come had he been able.

About ſix weeks after the captain rides to Eton, to place his ſon a ſcholar there; when the doctor went thither with him; they lodged there at an inn, the ſign of the Chriſtopher, and ſtaid two or three nights; not lying together now as before at Dulverton, but in two ſeveral chambers: the morning before they went thence, the captain ſtaid in his chamber longer than he was wont to do, before he called upon the doctor. At length he comes into the doctor's chamber, but in a viſage and form much different from himſelf, with his hair and eyes ſtaring, and his whole body ſhaking and trembling; whereat the doctor wondering, preſently demanded, what is the matter, couſin captain? The captain replies, I have ſeen my major; at which the doctor ſeeming to ſmile, the captain immediately confirms it, ſaying, if ever I ſaw him in my life, I ſaw him now: and then he related to the doctor what had paſſed, thus; this morning after it was light, one comes

to

to my bed ſide, and ſuddenly drawing back the curtains, calls captain, captain (which was the familiar term the major uſed to call the captain's name by) to whom he replied, what, my major; to which he returns, I could not come at the time appointed, but I am now come to tell you, that there is a God, and a very juſt and terrible one; and if you don't turn over a new leaf (the very expreſſion as by the doctor was punctually remembred) you will find it ſo; the captain proceeded; on the table by there lay a ſword, which the major had formerly given me. Now, after the apparition had walked a turn or two about the chamber, he took up the ſword, drew it out, and finding it not ſo clean and bright as it ought, captain, captain, ſays he, this ſword did not uſe to be kept after this manner when it was mine; after which words he ſuddenly diſappeared. The captain was not only thoroughly perſuaded of what he had thus ſeen and heard, but, from that time, was obſerved to be much affected with it; and the humour that before in him was briſk and jovial, was then ſtrangely altered, inſomuch, that very little meat would paſs down with him at dinner, tho' at the taking leave of their friends, there was a very handſome treat provided: it was even obſerved, that what the captain had ſeen and heard had a laſting influence upon him; and was judged by thoſe who were well acquainted with him, that the remembrance of this paſſage ſtuck cloſe to him, and that thoſe words of his

dead

dead friend were frequently ſounding breath in his ears, during the remainder of his life, which was about two years.

The Appearance of the Ghoſt of Sir GEORGE VILLIERS, Father to the firſt Duke of BUCKINGHAM. In a Poſtſcript to the foregoing Letter.

SIR,

"SINCE the writing of the premiſes, a paſſage "concerning an apparition of Sir George "Villiers, giving warning of his ſons (the Duke "of Buckingham's) murder is come into my "mind, which hath been aſſured by a ſervant of "the ſaid Dukes going to Portſmouth (where he "was ſtabbed by Felton) the ghoſt of his father, "Sir George Villiers, appeared to one Parker "(formerly his own ſervant, but then ſervant to "the Duke) in his morning gown, charging "Parker to tell his ſon, that he ſhould decline "the employment and deſign he was going upon, "he would certainly be murdered. Parker pro-"miſed the apparition to do it, but neglected it; "the Duke making preparations for his expe-"dition to Rochel, the apparition came again to "Parker, taxing him very ſeverely for his breach "of promiſe, requiring him not to delay the ac-"quainting of his ſon with the danger he was in.

Then

" Then Parker, the next day, tells the Duke " that his father's ghoſt had twice appeared to " him, and had commanded him to give him " that warning: the duke ſlighted it, and told " him he was an old doating fool. That night " the apparition came to Parker a third time, " ſaying, Parker, thou haſt done well in warning " my ſon of his danger; but tho' he will not yet " believe thee, go to him once more, and tell " him from me, by ſuch a token, (meaning a " private token) which nobody knows but only " he and myſelf, that if he will not decline this " voyage, ſuch a knife as this is (pulling a long " knife from under his gown) will be his death. " This meſſage Parker alſo delivered the next " day to the duke, who, when he heard the " private token, believed he had it from his fa- " ther's ghoſt, yet ſaid, that his honour was " now at ſtake, and he could not go back from " what he had undertaken, come life, come death. " Theſe three ſeveral appearances of this appari- " tion to Parker, was always at midnight, when " he was reading ſome book: this fact Parker, " after the duke's murder, communicated to his " fellow ſervant, Henry Ceeley, who told it to a " reverend divine, a neighbour of mine, from " whoſe mouth I have it: this Henry Ceely has " not been dead above 20 years, and his habitation " for ſeveral years before his death, was at North " Currey, but three miles from this place; my " friend, the divine aforeſaid, was an intimate ac-

" quaintance

" quaintance of this Henry Ceeley, and aſſures me " he was a perſon of known truth and integrity".

N. B. This ſtory is likewiſe related by the Earl of Clarendon, in his hiſtory of the civil wars.

The Appearance of Mr. WATKINSON's Ghoſt, to his Daughter TOPHAM. In a Letter of Mrs. TAYLOR's, of St. NOEL's, to Dr. EZEKIAS BURTON.

SIR,

" MY ſervice to you and your lady: now, " according to your deſire, I ſhall write " what my couſin told me: her name was Mary " Watkinſon; her father did live in Smithfield, " but ſhe was married to one Francis Topham, " and ſhe did live in York, with her huſband, " being an ill one, who had ſtole her away a- " gainſt her parents conſent, ſo that they could " not abide him, but ſhe came often to them: " and when ſhe was left with him, upon their " parting, ſhe expreſs'd, that ſhe fear'd ſhe " ſhould never ſee him more: he anſwered her, " if he ſhould die, if ever God did permit the " dead to ſee the living, he would ſee her.

Now

" Now after he had been buried half a year, on
" a night when ſhe was in bed, but could not
" ſleep, ſhe heard muſick, and the chamber grew
" lighter and lighter; and ſhe being broad a-
" wake, ſaw her father ſtand by her bedſide, and
" ſaid, Moll, did I not tell I would ſee thee once
" again? She called him father, and talked of
" many things; and he bid her be patient, and
" dutiful to her mother: and when ſhe told him,
" ſhe had a child ſince he died, he ſaid, that
" would not trouble her long; he bid her ſpeak
" what ſhe would now to him, for he muſt go
" at that time, he ſhould never ſee her more,
" till they met in the kingdom of heaven; ſo
" the chamber grew darker and darker, and he
" was gone with muſick; and ſhe ſaid, ſhe did
" never dream of him, nor did ever ſee any ap-
" parition of him after; he was a very honeſt
" godly man, as far as I can tell."

The Appearance of the Ghoſt of one Mr. Bower, of Guilford, to a Highwayman in Priſon. In a Letter of Dr. Ezekias Burton, to Dr. H. More.

" ABOUT ten years ago, one Mr. Bower, " an ancient man, living at Guilford, in " Surry, was upon the highway, not far from " that place, found barbarouſly murdered; ha- " ving one great cut croſs his throat, almoſt from " ear to ear, and a wound down his breaſt; he " alſo came in ſtooping, and holding his hand " on his back; thus he appeared, but ſaid no- " thing: the thief calls to his two new compa- " nions, they grumbled at him, but made no " anſwer."

" In the morning he had retained ſo lively an " impreſſion of what he had ſeen, that he ſpoke " to them to the ſame purpoſe again, and they " told him 'twas nothing but his fancy: but he " was ſo fully perſuaded of the reality of the ap- " parition, that he told others of it, and it came " to the ears of my friend Mr. Reading, juſtice " of the peace in Surry, and couſin to the gen- " tleman that was murdered."

" He

" He immediately ſent for the priſoner, and " aſked him, in the firſt place, whether he was " born at, or lived about Guilford? To which " he anſwered, no; ſecondly, whether he knew " any thing of the inhabitants of that town, or " of the neighbourhood? he replied, That he " was a ſtranger to all thereabout: then he en- " quired if he ever heard of Mr. Bower? he " ſaid, no; after this, he examined him for what " cauſe thoſe two other men were committed? to " which he anſwered, He knew not; but ſuppo- " ſed for ſome robbery."

" After theſe interrogatories, he deſired him " to tell him what he had ſeen in the night, " which he immediately did, exactly according " to the relation he had heard, and I gave be- " fore; and withal deſcribed the old gentleman " ſo by his picked beard, and that he was (as he " called it) rough on his cheeks, and that the " hairs of his face were black and white: that " Mr. Reading ſaith, he himſelf could not have " given a more exact deſcription of Mr. Bower " than this was: he told the highwayman, that " he muſt give him his oath (tho' that would " ſignify little from ſuch a rogue) to which the " man readily conſented, and took his oath be- " fore the juſtice of all this."

" Mr.

" Mr. Reading, being a very diſcreet man, " concealed this ſtory from the jury at the aſ- " ſizes, as knowing this would be no evidence " according to law; however, the friends of the " murdered gentleman had been very inquiſitive, " and diſcovered ſeveral ſuſpicious circumſtances; " one of which was, that one of thoſe two men " had waſhed his cloaths, and that ſome ſtains of " blood remained. Another, that one of them " had denied that he ever heard Mr. Bower " was dead; whereas he had in another place " confeſſed it two hours before. Upon theſe, " and ſuch like evidences, thoſe two men were " condemned and executed, but denied it to the " laſt. But one of them ſaid, the other could " clear him if he would, which the by-ſtanders " underſtood not.

" After ſome time, a tinker was hanged (where " the gentleman has forgot) who, at his death, " ſaid, that the murder of Mr. Bower, of Guil- " ford, was his greateſt trouble, that he had a " hand in it; he confeſſed he ſtruck him a blow " on the back, which fetch'd him from his " horſe, and when he was down, thoſe other two " men were arraigned and executed for it, cut " his throat, and rifled him."

" We proceed to the ſecond ſtory, which

" Mr. Reading imparted to the doctor from the " aforeſaid letter."

The Appearance of a Ghoſt of a Man at GUILFORD, for the Recovery of a Field for his Child.

AN inhabitant of Guilford, who was poſſeſſed of ſome copyhold lands, which was to deſcend to his children, or in default of ſuch iſſue, to his brother. He dies, leaving no child born, and his wife apprehending herſelf not to be with child, told her huſband's brother, immediately after her huſband's death, ſhe believed ſhe was not, but afterwards proved to be ſo; which, when ſhe knew, ſhe went, by the inſtigation of neighbours, to her brother, and told him how it was with her. He rated her, called her whore, and told her ſhe had procured ſomebody to get her with child, knowing that ſuch a field muſt be inherited by the poſterity of her huſband, but her whoring ſhould not fool him out of that eſtate. The poor woman went home troubled, not only that her child ſhould looſe the land, but what was worſe, that ſhe ſhould be thought a whore; however, ſhe quieted herſelf, and reſolved to ſit down with the loſs.

When

When her time came, ſhe was delivered of a ſon, and he grew up; and one ſummer's night, as ſhe was undreſſing herſelf in the yard, her huſband appeared to her, and bid her go to his brother and demand the field, which ſhe did, but was treated very ill by him; he told her, that neither ſhe nor her devil (for ſhe told him her huſband had appeared, and bid her ſpeak to him) ſhould make him forego his land. Whereupon ſhe went home again, but ſome time afterwards, as her brother was going out of the field homewards, the dead man appeared to him at the ſtyle, and bid him give up the land to his child, for it was his right. The brother being greatly frightened at this, runs away, and not long after comes to her, and tells her ſhe had ſent the devil to him, bids her take the land, and ſo gave it up, and her ſon was poſſeſſed of it. His name is Mathew, lived in the ſervice of Mr. Reading's brother for ſome years; but he has forgot his ſurname, tho' he knows him very well.

The Appearance of the Ghoſt of Mrs. BRETTON, for the Recovery of ſome Lands to the Poor; in a Narrative ſent to Dr. MORE, from EDWARD FOWLER, Prebendary of GLOUCESTER, and afterwards Biſhop of that Dioceſe.

" DR. Bretton, late rector of Ludgate and " Deptford, lived formerly in Hereford-" ſhire, and married to the daughter of Dr. " S——. This gentleman was a perſon of ex-" traordinary piety, as ſhe expreſſed, as in her " life, ſo at her death; ſhe had a maid for " whom ſhe had a great kindneſs, who was mar-" ried to a near neighbour, whoſe name was " Alice: not long after her death, as Alice was " rocking her infant in the night, ſhe was called " from the cradle by a knocking at her door, " which opening, ſhe was ſurpriſed at the ſight " of a gentlewoman, not to be diſtinguiſhed from " her late miſtreſs, neither in perſon nor habit; " ſhe was in a morning gown, the ſame in ap-" pearance with that ſhe had often ſeen her mi-" ſtreſs wear: at firſt ſight ſhe expreſſed very " great amazement, and ſaid, Were not my miſtreſs

" miſtreſs dead, I ſhould not queſtion but that
" you are ſhe. She replied, I am the ſame that
" was your miſtreſs, and took her by the hand,
" which Alice affirmed was as cold as a clod:
" ſhe added, that ſhe had buſineſs of great im-
" portance to imploy her in, and that ſhe muſt
" immediately go a little way with her: Alice
" trembled, and beſaught her to excuſe her, and
" entreated her very importunely to go to her
" maſter, who muſt needs be more fit to be em-
" ployed; the ſpectre anſwered, That he who
" was her huſband was not at all concerned, but
" yet ſhe had a deſire rather to make uſe of him,
" and in order thereto, had ſeveral times been in
" his chamber, but he was ſtill aſleep, nor had
" ſhe power to do more than once uncover his
" feet towards the awakening him; and the doc-
" tor ſaid he had heard walking in his chamber
" in the night; which, till now, he could not
" account for. Alice next objected, that her
" huſband was gone a journey, and ſhe had no
" one to look to her child, and that it was very
" apt to cry vehemently, and ſhe feared if it a-
" waked before her return, it would cry itſelf to
" death, or do itſelf a miſchief; the ſpectre re-
" plied, The child ſhall ſleep till her re-
" turn."

" Alice ſeeing there was no avoiding of it,
" ſorely againſt her will, followed her over a

" ſtile into a large field, who then ſaid to her,
" obſerve how much of this field I meaſure with
" my feet; and when ſhe had taken a good large
" leiſurely compaſs, ſhe ſaid, all this belongs to
" the poor, it being gotten from them by wrong-
" ful means; and charged her to go and tell
" her brother whoſe it was at that time, ſhe
" ſhould give it up to the poor again forth-
" with, as he loved her and his dear aged mo-
" ther: this brother was not the perſon who did
" this unjuſt act, but his father; ſhe added, that
" ſhe was the more concerned, becauſe her name
" was made uſe of in ſome writing that related
" to this land: Alice aſked her how ſhe ſhould
" ſatisfy her brother that this was no cheat or
" deluſion of her fancy? ſhe replied, Tell him
" this ſecret, which he knows that only himſelf
" and I are privy to, and he will believe you.
" Alice having promiſed her to go on this er-
" rand, ſhe proceeded to give her good advice,
" and entertained her all the reſt of the night
" with heavenly and divine diſcourſe. When twi-
" light appeared, they heard the whiſpering of
" carters, and the noiſe of horſe bells, whereupon
" the ſpectre ſaid, Alice, I muſt be ſeen by none
" but yourſelf, and ſo ſhe diſappeared."

" Immediately Alice makes all the haſte
" home, being thoughtful for her child, but
" found it was as the ſpectre had ſaid, aſleep as

" ſhe

" ſhe left it. When ſhe had dreſſed it, and com-
" mitted it to the care of a neighbour, away ſhe
" went to her maſter the doctor, who, amazed at
" the account ſhe gave him, ſent her to his brother
" in law: he at firſt hearing Alice's ſtory and
" meſſage, laughed at it heartily, but ſhe had
" no ſooner told him the ſecret, but he changed
" his countenance, told her he would give the
" poor their own, and accordingly did ſo, and
" they now enjoy it.

" This, with more circumſtances hath been
" ſeveral times related by Dr. Bretton himſelf,
" who was well known to be a perſon of great
" goodneſs and ſincerity; he gave a large narra-
" tive of this apparition of his wife to two of my
" friends, firſt to one Mr. Needham, and after-
" wards, a little before his death, to Dr. Which-
" cot. About four years afterwards I received
" the foregoing narrative, I fell into company
" with three ſober perſons of good rank, who all
" lived in the city of Hereford, and I travelled in
" a ſtage coach three days with them: I related
" this ſtory, but told it as done at Deptford, for
" ſo I preſumed it was, becauſe I knew that
" there Dr. Bretton lived: they told me as ſoon
" as I had concluded it, that the ſtory was very
" true in the main, but only I was out as to the
" place, for 'twas not at Deptford; but as I re-
" member they told me at Pembridge, near He-

" reford, where the doctor was miniſter, before " the return of the king; and they aſſured me, " upon their own knowledge, that to that day " the poor enjoyed the piece of ground: they " added, that Mr. Bretton's father could never " endure to hear any thing of his daughter's " appearing after death; but would ſtill reply, " that it was not his daughter, but the devil, " ſo that he acknowledged ſomething appeared " in the likeneſs of his daughter."

" This is atteſted by me, 16th February 1681, " Edward Fowler."

Of a Dutchman who could ſee Ghoſts.

MR. Broom, the miniſter of Woodbridge, in Suffolk, meeting one day in a barber's ſhop in that town, a dutch lieutenant (who was blown up with Opdam, and taken alive out of the water, and carried to the town, where he was a priſoner at large) upon the occaſion of ſome diſcourſe was told by him, that he could ſee ghoſts, and that he had ſeen divers. Mr. Broom rebuking him for talking ſo idly, he perſiſted in it very ſtifly; ſome days after lighting upon him again, he aſked him whether he had ſeen any

ghoſts

ghoſts ſince he came to town? to which he replied, no.

But not long after this, as they were walking together up the town, he ſaid to Mr. Broom, Yonder comes a ghoſt; he ſeeing nothing, aſked him whereabouts it was? the other ſaid, It is over againſt ſuch a houſe, and it walks looking towards ſuch a ſide, flinging one arm with a glove in its hand; he ſaid, moreover, that when it came near them, they muſt give way to it; that he ever did ſo, and ſome that had not done ſo, have ſuffered for it; anon, he ſaid, it is juſt now upon us, let's out of the way. Mr. Broom believing it all fictitious, as ſoon as he ſaid theſe words, took hold of his arm, and kept him by force in the way, but held him; there came ſuch a force againſt them, that he was flung into the middle of the ſtreet, and one of the palms of his hands, and one knee bruiſed and broken by the fall, which put him for a while to exceſſive pain; but ſpying the lieutenant lying like a dead man, he got up as ſoon as he could, and applied himſelf to his relief; with the help of others, he got him to the next ſhop, where they poured ſtrong water down his throat, but for ſome time could diſcern no life in him: at length, what with the ſtrong water, and what with well chafing him, he began to ſtir; and when he came to himſelf, his firſt words were, I will ſhew you no more ghoſts. Then he deſired a pipe

of

of tobacco, but Mr. Broom told him, he ſhould take it at his houſe, for he feared, ſhould he have it ſo ſoon there, it would make him ſick.

Whereupon they went together to Mr. Broom's houſe, where they were no ſooner arrived, but the bell rang out. Mr. Broom preſently ſent his maid to enquire who was dead: ſhe brought word it was ſuch a one, a taylor, who died ſuddenly, though he had been in a conſumption a long time; and enquiring the time of his death, they found it as punctually as it could be gueſſed, at the very time when the ghoſt appeared: the ghoſt had exactly this taylor's known gate, who ordinary went alſo with one arm ſwinging, and a glove in that hand, and looking on one ſide upwards.

N. B. This relation was alſo ſent to Dr H. More, from Mr. Edward Fowler: at the end he writes, that Dr. Burton, as well as himſelf, heard it from Mr. Broom's own mouth, as I afterwards did at London.

Of one who had like to have been carried away by Spirits.

A Gentleman in Ireland, near to the Earl of Orrery's ſeat, ſending his butler one afternoon to buy cards, as he paſſed a field, to his wonder, he eſpied a company of people ſetting round a table, with a deal of good chear before them, in the midſt of the field; and he going up towards them, they all aroſe and ſaluted him, and deſired him to ſit down amongſt them; but one of them whiſpered theſe words in his ear (do nothing this company invites you to). He therefore refuſed to ſit down at the table, and immediately the table and all that belonged to it were gone, and the company began with dancing and playing upon muſical inſtruments; and the butler being deſired to join himſelf with them: on his refuſing this alſo, they all fell to work, and he not being to be prevailed with to accompany them in working any more than in feaſting or dancing, they all diſappeared, and the butler was left alone; but inſtead of going forward, he returned home as faſt as he could drive, in a great conſternation of mind; and was no ſooner entered his maſter's houſe, but down he fell, and lay ſome time ſenſeleſs; but coming to himſelf again, he

related

related to his maſter what had happened to him. The night following there came one of this company to his bedſide, and tells him, that if he offered to ſtir out of doors the next day, he would be carried away; hereupon he kept within, but towards the evening, having need to make water, he ventured to put one foot over the threſhold, which he had no ſooner done, but they eſpied a rope caſt about his middle, and the poor man was hurried away with great ſwiftneſs: they followed after as faſt as they could, but could not overtake him: at length they eſpied a horſeman coming towards them, and made ſigns to him to ſtop the man, whom he ſaw coming near him, and both the ends of the rope; but no body drawing when they met, he laid hold of one of the ends of the rope, and immediately had a ſmart blow given him over his arm, with the other end, but by this means the man was ſtopped, and the horſeman brought him back again.

The Earl of Orrery having heard of theſe ſtrange paſſages, ſent to the maſter, deſiring him to ſend this man to his houſe, which he accordingly did, and the morning following, or quickly after, he told the earl that the ſpectre had been with him again, and aſſured him, that day he ſhould be moſt certainly carried away, and that no endeavours ſhould avail to the ſaving of him;

him: upon this he was kept in a large room, with a conſiderable number of perſons to guard him, among whom was the famous Mr. Greatrix, who was a neighbour: there was beſides other perſons of quality, two biſhops in the houſe at the ſame time, who were conſulted touching the making uſe of a medicine, the ſpectre or ghoſt preſcribed (of which more by and by) but they determined on the negative; till part of the afternoon was ſpent all was quiet, but at length he was perceived to riſe from the ground: whereupon Mr. Greatrix, and another luſty man, clapt their arms over his ſhoulders, one of them before and another behind, and weighed him down with all their ſtrength, but he was forceably taken up from them, and others were too weak to keep their hold; for a conſiderable time he was carried into the air to and fro over their heads, ſeveral of the company ſtill running under him, to prevent his receiving hurt, if he ſhould fall; at length he fell, and was caught before he came to the ground, and had by that means no hurt.

All being quiet, till bed-time, my lord ordered two of his ſervants to lie with him; and the next morning he told his lordſhip, that his ſpectre was again with him, and brought him a wooden diſh with grey liquor in it, and bade him drink it off. At the firſt ſight of the ſpectre,

tre, he ſaid, he endeavoured to awake his bed-fellows, but it told him, that, that endeavour ſhould be fruitleſs, and that he had no cauſe to fear him, he being his friend, and he that at firſt gave him the good advice in the field, which had he not followed, he had been before now perfectly in the power of the company he ſaw there: he added, that he concluded it was impoſſible but that he ſhould have been carried away the day before, there being ſo ſtrong a combination againſt him; but now he could aſſure him, that there would be no more attempts of that nature; but he being troubled with two ſorts of ſad fits, he had brought that liquor to cure him, and bid him drink it: he peremptorily refuſed; the ſpectre was angry, and upbraided him with diſingenuity, but told him, that however he had a kindneſs for him, and that if he would take plantain juice, he ſhould be well of one ſort of fits, but he ſhould carry the other to his grave. The poor man having by this time ſomewhat recovered himſelf, aſked the ſpectre, whether by the juice of plaintain, he meant that of the leaves or roots, it replied, the roots.

Then it aſked whether he did not know him? he anſwered, I am ſuch a one, the man anſwered, he hath been long dead; I have been dead, ſaid the ſpectre or ghoſt, ſeven years, and you know that I lived a looſe life, and ever ſince hath been hurried

up

up and down in a reſtleſs condition, in the company you ſaw, and ſhall be to the day of judgment: then he proceeded to tell him, that had he acknowledged God in his ways, he had not ſuffered ſuch ſevere things by their means; and farther ſaid, you never prayed to God that day before you met that company in the field, and was then going about an unlawful buſineſs, and ſo vaniſhed.

N. B. This ſtory was likewiſe ſent from Mr. Edward Fowler, to Dr. H. More, and confirmed by Lord Orrery to Lady Roydon and others, who aſked him concerning the truth of it.

The miraculous Cure of JESET CLAES, a Dutchman, of AMSTERDAM.

THIS narrative, taken by a Dutch merchant, from her own mouth, begins thus: "A "miraculous cure upon Jeſet Claes, a woman "about fifty years of age, for theſe many years "well known to myſelf and my neighbours;" this woman for fourteen years had been lame of both legs, one of them being dead and without feeling, ſo that ſhe could not go, but crept upon the ground, or was carried in people's arms

arms as a child. But now, through the power of God Almighty, ſhe hath walked again, which came to paſs after this manner, as I have taken it from her own mouth, in the year 1676. About the 13th or 14th of this month, October, in the night between one and two o'clock, this Jeſet Claes being in bed with her huſband, who was a boat-man; ſhe was three times pulled by her arm, with which ſhe awaked, and cried out, O Lord! what may this be? Whereupon ſhe heard an anſwer in plain words, Be not afraid, I am come in the name of the Father, Son and Holy Ghoſt; your malady, which hath been many years upon you, ſhall ceaſe, and it ſhall be given you from God Almighty to walk again, but keep this to yourſelf till further anſwer: whereupon ſhe cried aloud, O Lord? that I might have a light, that I might know what this is; then had ſhe this anſwer, There needs no light, the light ſhall be given you from God; then came light all over the room, and ſhe ſaw a beautiful youth of about ten years of age, with curled yellow hair, cloathed in white to the feet, who went from the bed's-head to the chimney, with a light, which a little after vaniſhed: hereupon there did ſomething ſhoot or guſh from her hip, or diffuſe itſelf through her leg, as a water into her great toe, where ſhe found life riſing up; felt it with her hand, crying out, Lord, give me now again my feeling, which I have not had for ſo

many

many years; and further, ſhe continued crying and praying to the Lord according to her weak meaſure: yet ſhe continued that day, Wedneſday, and the next day, Thurſday as before, till evening ſix o'clock, at which time ſhe ſat at the fire dreſſing the food; then came as like a ruſhing noiſe in both ears, with which it was to her, ſtand, your going is given to you again: then did ſhe immediately ſtand up, that had ſo many years crept, and went to the door: her huſband meeting her, being exceedingly afraid, drew back; in the mean time ſhe cried out, my dear huſband I can go again. The man, thinking it was a ſpirit, drew back, ſaying, You are not my wife: his wife taking hold of him, ſaid, My dear huſband, I am the ſelf ſame that hath been married theſe thirty years to you, the Almighty God hath given me my going again: but her huſband being amazed, drew back to the ſide of the room, till at laſt ſhe claſped her hands about his neck, and yet he doubted; he ſaid to his daughter, Is this your mother? ſhe anſwered, Yes, father, this we plainly ſee, I had ſeen her go alſo before you came in; this perſon dwells upon Prince's Iſland, Amſterdam.

N. B. This account was ſent from a Dutch merchant, procured by a friend, for Dr. Cadworth, and contains the main particulars that occur in the Dutch printed narrative, which Monſ.

Van Helmont brought over with him to my Lady Conway, at Ragley; who having enquired upon the ſpot, when he was at Amſterdam, tho' of a genius not at all credulous of ſuch relations, yet found the thing to be really true; as alſo Philip Limburgh, in a letter to Dr. More, ſent this teſtimony, touching the party cured; that ſhe was always reputed a very honeſt good woman, and that he believed there was no fraud at all in the buſineſs.

The Story of DAVID HUNTER, Neat-herd, at PORTMORE, in IRELAND, 1663.

DAVID Hunter, Neat-herd, at the biſhop's houſe at Portmore; there appeared to him one night, as he was carrying a log of wood into the dairy, an old woman, which amazed him for he knew her not; but the fright made him throw away his log of wood, and run into the houſe. The next night ſhe appeared to him again, and he could not chuſe but follow her all night, and ſo almoſt every night for near three quarters of a year. Whenever ſhe came, he muſt go with her thro' the woods, at a good round rate; and the poor fellow looked as if he was be-

bewitched and travelled off his legs. And when he had been with his wife, if ſhe appeared, he muſt riſe and go. And becauſe his wife could not hold him in bed, ſhe would go too, and walk after him till morning, tho' ſhe ſaw nothing. But his little dog was ſo well acquainted with the apparition, that he would follow her as well as his maſter. If a tree ſtood in her walk, he obſerved her always to go thro' it. In all this while ſhe ſpake not.

But one day the ſaid David going over a hedge into the highway, ſhe came juſt againſt him, and he cried out, Lord, bleſs me, would I was dead; ſhall I never be delivered from this miſery! Lord bleſs me too, ſays ſhe: it was very happy you ſpoke firſt, for till then I had no power to ſpeak, tho' I have followed you ſo long. My name, ſays ſhe, is Margaret ——; I lived here before the war, and had one ſon by my huſband; when he died, I married a ſoldier, by whom I had ſeveral children, which that former ſon maintained alſo, elſe we muſt all have ſtarved. He lives beyond the Ban-water; pray go to him, and bid him dig under ſuch a hearth, and there he ſhall find 28 s. Let him pay what I owe in ſuch a place, and the reſt to the charge unpaid at my funeral; and go to my ſon that lives here, which I had by my latter huſband, and tell him, that he lives a wicked and diſſo-

lute life, and is very unnatural and ungrateful to his brother that maintained him; and that if he does not mend his life, God Almighty will deſtroy him.

David told her he never knew her; No, ſays ſhe, I died ſeven years before you came into this country; but for all that, if he would do her meſſage, ſhe ſhould never hurt him. But he deferred doing as the apparition had bid him, and ſhe appeared the night after, as he lay in bed, and ſtruck him on the ſhoulders very hard; upon which he cried out, and aſked her, if ſhe did not promiſe ſhe would not hurt him? She ſaid, that was if he did her meſſage, if not, ſhe would kill him. He told her, he could not go now, by reaſon the waters were out. She ſaid, ſhe was content to ſtay till they were abated; but charged him afterwards not to fail her. So he did her errand, and ſhe appeared afterwards, and gave him thanks. For now, ſays ſhe, I ſhall be at reſt, therefore I pray you, lift me up from the ground, and I will trouble you no more. So David lifted her up from the ground, as he ſaid, and ſhe felt juſt like a bag of feathers in his arms, ſo ſhe vaniſhed, and he heard moſt melodious muſick as ſhe went off, over his head; and he was never troubled more.

This

This account the poor fellow gave us every day, as the apparition ſpake to him; and my Lady Conway came to Portmore, where ſhe aſked the fellow the ſame queſtions, and many more. This I know to be true, being all the while with my Lord off Dover, and the fellow but a poor neat-herd there.

THOMAS ALCOCK.

The Dæmon of GLENLUCE, in GALLOWAY, in SCOTLAND.

IT happened in October 1654, that after one Alexander Agnew, a bold and ſturdy beggar, who was afterwards hanged at Dumfries for blaſphemy, had threatned hurt to Gilbert Campbell's family, becauſe he had not got ſuch an alms as he required: the ſaid Gilbert was oftentimes hindered in the exerciſe of his calling, or his working inſtruments (he being a weaver) being ſome of them broken, ſome cut, and yet could not know by what means his hurt was done. This continued till about the middle of November; when the devil came with new and extraordinary aſſaults, by throwing ſtones in at the doors and windows, and down the chimney, in great quantities, and with great force; yet by God's providence there

was not any perſon in the family hurt, or ſuffered damage thereby. This new trouble obliged Mr. Campbell to reveal it to the miniſter of the pariſh, and to ſome other neighbours and friends, having hitherto endured it ſecretly. Notwithſtanding which his trouble was enlarged; for not long after, he often found his warp and thread cut as with a pair of ſciſſars, and the reed broken; likewiſe their apparel cut after the ſame manner, even while they were wearing them; their coats, bonnets, hoſe, ſhoes, but could not diſcover by what means. And tho' no harm was done to their perſons, yet in the night time they wanted liberty to ſleep, ſomething pulling the bed cloaths and linen off them, and leaving their bodies naked.

Next their cheſts and trunks were opened, and all the things ſtrewed here and there. Likewiſe the parts of the working inſtruments that had eſcaped, were carried away and hid in holes and boards of the houſe, where they could hardly be found again. Nay, whatever piece of cloth or houſhold ſtuff was in any part of the houſe, it was carried away, and ſo cut and abuſed, that the good man was neceſſated with all haſte and ſpeed to remove, and carry the reſt to a neighbour's houſe, and he himſelf compelled to quit the exerciſe of his calling, whereby only he maintained his family. Yet he reſolved to remain in the

houſe

houſe for a ſeaſon: during which time, ſome perſons thereabouts, not very judicious, counſell'd him to ſend his children out of the family, here and there, (to try whom the trouble did moſt follow, aſſuring him that it was not againſt all the family, but againſt ſome one perſon or other in it) which, when bid, too readily obeyed. Yet for the ſpace of four or five days after, there were no remarkable aſſaults as before.

The miniſter hearing thereof, ſhewed him the evil of ſuch a courſe, and aſſured him, that if he repented not, and call'd back his children, he might not expect that his trouble would end in a right way. The children that were nigh by being call'd home, no trouble followed, till one of his ſons called Thomas, who was farther off, came home. Then did the devil begin afreſh; for upon the Lord's Day following, in the afternoon, the houſe was ſet on fire, but by the help of ſome people going home from church, the fire was extinguiſhed, and the houſe ſaved, without much damage done. And the Monday after being ſpent in prayer and faſting, the houſe was again ſet on fire. On the Tueſday, about nine o'clock in the morning; yet by good providence and the help of neighbours, was ſaved before much harm was done.

Mr. Campbell being thus wearied and vexed day and night, went to the miniſter, deſiring him to let his ſon Thomas abide with him for a time, who condeſcended, but withal aſſured him, that he would find himſelf deceived, and ſo it came to paſs; for, notwithſtanding the child was without the family, yet were they that remained in it ſore troubled, both day and night, ſo that they were forced to wake till midnight, and ſome times all night. During which time, the perſons within the family ſuffered many loſſes, as the cutting of their cloaths, the throwing of peit, the pulling down of turf and ſeal from the roof and walls of the houſe, the ſtealing of their apparel, and the pricking of their fleſh and ſkin with pins. The preſbytery having convened at a place for a ſolemn humiliation, perſuaded him to call back his ſon Thomas, notwithſtanding whatever hazard might follow. The boy returning home, affirmed, that he heard a voice ſpeak to him, forbidding him to enter the houſe, or into any other place where his father's calling was exerciſed. Yet he entered, but was ſore abuſed, till he was forced to return to the miniſter's houſe again.

On Monday, February 12, the reſt of the family began to hear a voice ſpeak to them, but could not well know from whence it came. Yet

from

from evening till midnght much vain diſcourſe was kept up with the devil, and many idle and impertinent queſtions propoſed, without the due fear of God, that ſhould have been upon their ſpirits under ſo rare and extraordinary a trial. The miniſter hearing of this, went to the houſe upon the Tueſday, being accompanied with ſome gentlemen, who, after prayer was ended, heard a voice ſpeaking out of the room, from under the bed, in the proper country dialect, ſaying, Would you know the witches of Glenluce? I will tell you them; and ſo named four or five perſons who were under an evil report. The ſaid Campbell informed the company, that one of them had been dead long ago. The devil anſwered, It is true, ſhe is dead long ago, yet her ſpirit is living with us in the world. The miniſter replied, ſaying, The Lord rebuke thee, ſatan, and put thee to ſilence, we are not to receive any information from thee, whatſoever fame any perſons go under; thou art but ſeeking to ſeduce this family, for ſatan's kingdom is not divided againſt itſelf.

After which all went to prayer again; which being ended (for during the time of prayer no trouble was made) the devil, with many threatnings, boaſted and terrified the lad Thomas, who came back with the miniſter, that if he did not depart out of the houſe, he would ſet all on

fire,

fire. The miniſter anſwered and ſaid, The Lord will preſerve the houſe and the boy too, ſeeing he is one of the family, and hath God's warrant to tarry in it. The devil anſwered, He ſhall not get liberty to ſtay, he was once put out already, and ſhall not abide here, tho' I ſhould purſue him to the end of the world. The miniſter replied, The Lord will ſtop thy malice againſt him.

And then they all prayed again, which being ended, the devil ſaid, Give me a ſpade and a ſhovel, and depart from the houſe for ſeven days, and I will make a grave and lie down in it, and ſhall trouble you no more. The good man anſwered, Not ſo much as a ſtraw ſhall be given thee, thro' God's aſſiſtance, even tho' that would do it. The miniſter added, God ſhall remove thee in due time. The devil anſwered, I will not remove for you, I have my commiſſion from Chriſt, to tarry and vex this family: The miniſter anſwered, A permiſſion thou haſt indeed, but God will ſtop it in due time. The devil replied, I have (Meſſ. John) a commiſſion that will perhaps laſt longer than your own. After which the miniſter and gentlemen aroſe, and went to the place where the voice ſeemed to come from, to try if they could find any thing: and after diligent ſearch nothing being found, the gentleman began to ſay, We think this voice ſpeaks out of the chil-

dren,

dren, for ſome of them were in their beds. The devil anſwered, you lie, God ſhall judge you for your lying, and I and my father will come and fetch you to hell with Warlock thieves. And ſo the devil diſcharged the gentleman from ſpeaking any more; ſaying, Let him ſpeak that hath a commiſſion, (meaning the miniſter) for he is the ſervant of God.

The gentlemen returning back with the miniſter, they ſat down near to the place whence the voice ſeemed to come, and then he ſpake to them after this manner, The Lord will rebuke this ſpirit in his own time, and caſt it out. The devil anſwering, ſaid, It is written in the 9th of Mark, the diſciples could not caſt him out. The miniſter replied, What the diſciples could not do, yet the Lord having lightened the parents faith for his own glory, did caſt him out, and ſo ſhall he thee. The devil reply'd, It is written in the 4th of Luke, and he departed and left him for a ſeaſon. The miniſter ſaid, The Lord in the days of his humiliation, not only got the victory over ſatan in his aſſaults in the wilderneſs, but when he came again, his ſucceſs was not better. For it is written, John xiv. Behold the prince of this world cometh, and hath nothing in me; and being now in glory will fulfil his promiſe, and God ſhall bruiſe ſatan under your feet ſhortly, Rom. xvi. The devil anſwered, It is written, Matt. xxv. There were ten virgins, five wiſe, and

five

five fooliſh, and the bridegroom came, the fooliſh virgins had no oil in their lamps, and they went unto the wiſe to ſeek oil, and the wiſe ſaid, Go and buy for yourſelves; and while they went, the bridegroom came and entered in, and the door was ſhut; and the fooliſh virgins were ſent to hell fire. The miniſter anſwered, The Lord knows the ſincerity of his ſervants, and though there be ſin and folly in us here, yet there is a fountain opened to the houſe of David for ſin and for uncleanneſs; and when he hath waſhed us there, and pardoned all our ſins for his name's ſake, he will caſt the unclean ſpirit out of the land. The Devil anſwered, and ſaid, That place of ſcripture is written in the 13th of Zechariah. In that day I will cauſe the prophets and unclean ſpirit to paſs out of the land; but afterwards it is written, I will ſmite the ſhepherd, and the ſheep ſhall be ſcattered. The miniſter anſwered, Well are we that ſee the bleſſed ſhepherd was ſmitten, and thereby hath bruiſed thy head; and albeit in the hour of his ſufferings, his diſciples forſook him, Matt. xxvi. Yet now having aſcended on high, he ſits in glory, and is preſerving, gathering in, and turning his hand upon his little ones, and will ſave his poor one in his family, from thy malice.

The miniſter returning back a little, and ſtanding upon the floor, the devil ſaid, I knew not

theſe ſcriptures till my father taught me them. I am an evil ſpirit, and ſatan is my father, and I am come to vex this houſe: and preſently there appeared a naked hand and an arm from the elbow down, beating upon the floor, ſo that the houſe did ſhake again; and alſo the devil uttered a moſt fearful and loud cry, come up, father, come up, I will ſend my father among you. See there he is, behind your backs. The miniſter ſaid, I ſaw indeed a hand and arm when the ſtroke was given and heard. The devil ſaid to him, Saw you that, it was not my hand, it was my father's, my hand is more black in the loof. Would you ſee me, put out the candle then, and I ſhall come in the houſe among you like fire balls. After which all went to prayers, during that time it did no harm, neither at any other time when God was worſhipped. When prayer was ended, the devil ſaid, (Meſſ. John) If the good man's ſons prayers, at the college of Glaſcowe, did not prevail more with God than yours, my father and I had wrought a miſchief here'ere now. To which one of the gentlemen reply'd, tho' a check had been given him before. Well, well, I ſee you confeſs there is a God, and that prayer prevails with him, and therefore we muſt pray to God, and will commit the event to him. To which the devil reply'd, You, Sir, you ſpeak of prayer with your broad lips, (for the gentleman had lately gotten a new hat in the faſhion, with

broad

broad lips) I will bring a pair of ſheers from my fathers that ſhall clip the lips of it a little.

The night being now far ſpent, it was thought fit every one ſhould withdraw to his own home. Then did the devil cry out fearfully, Let not the miniſter go home, I ſhall burn the houſe if he go, and many other ways did he threaten. And after the miniſter was gone forth, the good man being inſtant with him to tarry; whereupon he returned, all the reſt of the company going home. Then ſaid the devil to the miniſter, You have done my bidding. Not thine, anſwered he, but in obedience to God have I returned, to bear this man company, whom thou doſt afflict. Then did the miniſter call upon the name of God; and when prayer was ended, he diſcharged Mr. Campbell, and all the perſons of his family from opening their mouths in one word to the evil ſpirit; and when it ſpake, that they ſhould kneel down, and only ſpeak to God. The devil then roared mightily, and cried out? What, will ye not ſpeak to me? I ſhall burn the houſe, I ſhall ſtrike the bairns, and do all manner of miſchief: but after that time no anſwer was made to it, and ſo for a long time no ſpeech was heard. After this Mr. Campbell ſuffered much loſs, and had many ſad nights, not two nights in one week free,

and

and thus it continued till April; from April to July he had ſome reſpite and eaſe. But after, he was moleſted with new aſſaults, and even their victuals were ſo abuſed, that the family was in hazard of ſtarving, and that which they did eat, did not give them the ordinary ſatisfaction they were wont to find.

In this ſore and ſad affliction, Mr. Campbell reſolved to make his addreſs to the ſynod of preſbyters, for advice and council what to do, which was appointed to convene in October 1655, namely, whether to forſake the houſe and place or not. The ſynod, by their Committee appointed to meet at Genluce, in February 1656, thought fit that a ſolemn humiliation ſhould be kept through all the bounds of the ſynod, and amongſt other cauſes, to requeſt God in behalf of that poor afflicted family; which being carefully done, the event was, through the prayers of his people, that his troubles grew leſs till April, and from April to Auguſt he was almoſt free. About which time the devil began with new aſſaults, and taking the ready meat that was in the houſe, did ſometimes hide it in holes by the door poſt, and at other times under the beds, and ſometimes among the bed cloaths, and under the linen, and at laſt carried it quite away,

way, till nothing was left there but bread and water, to live by: after this, he exerciſed his malice and cruelty againſt all the perſons in the family, in diſturbing them in the night time, with ſtirring and moving through the houſe, ſo that they had no reſt for noiſe, which continued all the month of Auguſt after this manner. After which time the devil grew yet worſe, and began with terrible roarings and terrifying voices, ſo that no perſon could ſleep in the houſe in the night time, and ſometimes vexed them with caſting of ſtones, ſtriking them with ſtaves in their beds, in the night time: and upon the 18th of September, about midnight, he cried out with a loud voice, I ſhall burn the houſe, and about three or four nights after, he ſet one of the beds on fire, which was ſoon extinguiſhed without any prejudice, except the bed itſelf; and ſo he continued to vex them.

N. B. This narrative is tranſcribed verbatim, out of the Miſcellaneous Obſervations of Mr. G. Sinclare, which are added to his Treatiſe of Hydroſtaticks. Dr. Burnet, afterwards biſhop of Saliſbury, on my enquiry, told me thus, That he living in Glaſcow ſome years, found all people there, and the country about, fully perſuaded of the truth of the matter of fact,

fact, and that he never heard any thing objected to Mr. Sinclare's relation, but that it was too ſhort; whereas all the paſſages of that apparition would make a volume, and that there was a full relation thereof, atteſted under the hands of eye witneſſes.

OF

WITCHES

AND

WITCHCRAFT.

HAVING proceeded thus far in our hiſtory of the kingdom of darkneſs, and deſcribed the miſchievous machinations of thoſe malevolent ſpirits, in vexing, terrifying and moleſting ſeveral perſons and families; we ſhall now deſire the reader's company, while we travel through another province

of

of his infernal majeſty, inhabited only by thoſe choice and ſworn ſubjects and ſervants of his, called Witches; who, tho' they are not now ſo much in vogue as they were formerly; yet that there have been ſuch wicked and malignant beings, will appear from the following well atteſted inſtances.

JANE BROOKS bewitches RICHARD JONES.

ON Sunday, November 15, 1657, about three o'clock in the afternoon, Richard Jones, a ſprightly youth, about twelve years years old, in the county of Somerſet, ſon of Henry Jones of Shepton Mallet, being in his father's houſe alone, and perceiving one looking in at the windows, went to the door, where one Jane Brooks, of the ſame town (but then by name unknown to this boy) came to him. She deſired him to give her a piece of cloſe bread, and gave him an apple. After which ſhe ſtroked him down on the right ſide, ſhook him by the hand, and bid him good night. The youth returned into the houſe, where he had been left well, when his father and one Gibſon went from him; about an hour afterwards they found him very ill, and complaining of his

right ſide, in which the pain continued the moſt part of that night. On Monday following, in the evening, the boy roaſted the apple he had of Jane Brooks, and having eaten about half of it, was taken extremely ill, and ſometimes ſpeechleſs; but being recovered, he told his father that a woman of the town on Sunday before, had given him that apple, and that ſhe ſtroked him on the ſide. He ſaid, he knew not her name, but ſhould her perſon, if he ſaw her. Upon this, Jones was adviſed to invite the women of Shipton to come to his houſe, on the occaſion of his ſon's illneſs, who told him, that in caſe the woman ſhould come when he was in his fit, if he were not able to ſpeak, he would give him an intimation by a jog, and deſired his father to lead him through the room, and he would put his hand upon her if ſhe was there. After this he continuing very ill, many women came daily to ſee him. And the Sunday afterwards, Jane Brooks, with two of her ſiſters came in, and ſeveral other women of the neighbourhood were there.

On her coming in, the boy was taken ſo ill, that for ſome time he could not ſee or ſpeak. But having recovered his ſight, he gave his father the item, and he led him about the room. The boy drew towards Jane Brooks, who was behind her two ſiſters among the other women,

and

and put his hand upon her, which his father ſeeing, immediately ſcratched her face, and drew blood. The youth then preſently crying out, he was well, and ſo continued ſeven or eight days. But then meeting with Alice Coward, ſiſter to Jane Brooks, who was paſſing by, ſaid to him, How do you do now, my honey? he preſently fell ill again. After that, the ſaid Coward and Brooks often appeared to him. The boy would deſcribe the cloaths and habit they were in at the time exactly, as the conſtable and others found upon repairing to them, tho' Brooks's houſe was at a good diſtance from Jones's. This they often tried, and always found the boy right in his deſcriptions.

On a certain Sunday about noon, the boy being in a room with his father and one Gibſon, in his fit, he ſuddenly called out that he ſaw Jane Brooks on the wall, aud pointed to the place, where Gibſon immediately ſtruck with a knife. Upon which the boy cried out, O father, couz Gibſon has cut Janes Brooks's hand. The father and Gibſon immediately repaired to the conſtable, and acquainted him with what had paſſed, deſired him to go with them to Jane Brooks's houſe, which he did. They found her ſitting in her room on a ſtool, with one hand over the other. The conſtable aſked her how ſhe did? She anſwered, not well. He asked her

again, why ſhe ſat with one hand over the other? She replied, ſhe was wont to do ſo. He enquired if any thing was amiſs with her hand? Her anſwer was, it was well enough. The conſtable deſired to ſee it, but ſhe being unwilling to ſhew it him, he drew it out, and found it bloody, according to what the boy had ſaid. Being aſk'd, how it came ſo, ſhe ſaid it was ſcratch'd with a great pin.

On December 8, 1657, the boy, Jane Brooks, and Alice Coward, appeared at Caſtle Cary, before the juſtices, Mr. Hunt and Mr. Cary. The boy having begun to give his teſtimony, upon the coming in of the two women, was inſtantly taken ſpeechleſs; and ſo remained till the women were removed out of the room, and then in a ſhort time, upon examination, he gave a full relation of the above-mention'd particulars.

On the 11th of January following, the boy was again examined by the juſtices at Shepton Mallet, and upon the ſight of Jane Brooks was again taken ſpeechleſs, but was not ſo afterwards when Alice Coward come into the room to him.

On the appearance at Shepton which was on February 17, there were preſent many gentlemen, miniſters and others. The boy fell into his fits at the ſight of Jane Brooks, and lay in a man's arms like a dead perſon; the woman was then or-

der'd

der'd to lay her hand on him, which ſhe did, and he thereupon ſtarted and ſprung out in a very ſtrange and unuſual manner. One of the juſtices, to prevent all poſſibility of Legerdemain, deſired Gibſon and the reſt to ſtand off from the boy, and then the juſtice himſelf held him; the youth being blind-folded, the juſtice called as if Brooks ſhould teach him, but winked to others to do it, which two or three ſucceſſively did, but the boy appeared not concern'd. The juſtice then called on the father to take him, but had privately before deſired one Mr. Strode to bring Jane Brooks to touch him at ſuch a time as he ſhould call for his father, which was done, and the boy immediately ſprang out after a very odd and violent faſhion. He was after touched by ſeveral perſons and moved not, but Jane Brooks being cauſed to put her hand upon him, he ſtarted, and ſprang out twice or thrice as before. All this while he remained in his fit, and ſome time after; and being then laid on a bed in the ſame room, the people preſent could not for a long time bend either of his arms or legs.

Between the ſaid 15th of November and the 11th of January, the two women appeared often to the boy, their hands cold, their eyes ſtaring, and their cheeks and lips pale. In this manner on a Thurſday about noon, the boy being newly laid into his bed, Brooks and Coward appeared to him, and told him, That what they had begun

they could not perform. But if he would ſay no more of it, they would give him money, and ſo put a two-pence into his pocket. After which they took him out of bed, laid him on the ground, and vaniſhed, and the boy was found by thoſe who came next into the room, lying on the floor as if he had been dead. The two-pence was ſeen by many, and when it was put into the fire and hot, the boy would fall ill; but as ſoon as it was taken out and cold, he would be as well as before. This was ſeen and obſerved by a miniſter, when the boy was in one room, and the two-pence (without his knowledge) put into the fire in another, and this was divers times tried, in the preſence of ſeveral perſons.

Between the 8th of December and the 17th of February in the ſame year, divers perſons at ſundry times, heard in the boy, a noiſe like the croaking of a toad, and a voice within him ſaying, Jane Brooks, Alice Coward, twelve times in near a quarter of an hour. At the ſame time ſome held a candle before the boy's face, and earneſtly looked on him, but could not perceive the leaſt motion of his tongue, teeth, or lips, while the voice was heard.

On the 25th of February between two and three in the afternoon, the boy being at the houſe of Richard Iſles, in Shepton Mallet, went out of the room into the garden: Iſles's wife follow'd him,

him, and was within two yards when ſhe ſaw him riſe up from the ground before her, and ſo mounted higher and higher, till he paſſed in the air over the garden wall, and was carried ſo above ground more than thirty yards; falling at laſt at one Jordan's door at Shepton, where he was found as dead for a time; but coming to himſelf, told Jordan, that Jane Brooks had taken him up by the arm out of Iſles's garden, and carried him in the air, as above related.

The boy at ſeveral other times, was gone on the ſudden, and upon ſearch after him, found in another room as dead, and ſometimes ſtrangely hanging above the ground; his hands being flat againſt a great beam at the top of the room, and all his body two or three feet from the ground. There he hath hung a quarter of an hour together, and being afterwards come to himſelf, he told thoſe that found him, that Jane Brooks had carried him to that place, and held him there. Nine people at a time ſaw the boy ſo ſtrangely hanging by the beam.

From the 15th of November to the 10th of March following, he was, by reaſon of his fits, much waſted in his body; but after that time, being the day the two women were ſent to gaol, he had no more of thoſe fits.

Jane Brooks was condemn'd at Charde aſſizes, and executed, March 26, 1658.

This

This is the ſum of Mr. Hunt's narrative, which concludes with both the juſtices atteſtation, thus:

The aforeſaid paſſages, were ſome of them ſeen by us; and the reſt, and ſome other remarkable ones, not here ſet down, were upon the examination of ſeveral credible witneſſes, taken upon oath before us.

Subſcribed ROBERT HUNT,
JOHN CARY.

The Witchcrafts of ELIZABETH STYLE, as appeared on ſeveral Examinations before the Juſtice.

1. EXAM. Richard Hill, of Stoke Triſter, in the county of Somerſet, Yeoman, being examin'd upon oath, January 23, 1664, before Robert Hunt, Eſq; one of his majeſty's juſtices for that county, concerning the bewitching of his daughter by Elizabeth Style, declareth, That his daughter Elizabeth Hill, about the age of thirteen years, hath been for about three months laſt paſt, taken with very ſtrange fits, which have held for two or three hours and more; and that in thoſe fits, the child hath told her father, the examinant, and others, that one Elizabeth Style of

of the ſame pariſh, appeared to her, and is the perſon that tormented her. She alſo in her fits, uſually tells what cloaths Elizabeth Style hath on at the time, which the informant and others have ſeen and found true.

He ſaith farther, that about a fortnight before Chriſtmas laſt, he told Style, that his daughter ſpoke much of her in her fits, and did believe that ſhe was bewitched by her. Whereupon Francis White, Walter and John Thick being preſent, willed her to complain to the juſtice againſt him, for accuſing of her. But ſhe having uſed ſeveral put offs, ſaid, ſhe would do worſe than fetch a warrant. After which, the girl grew worſe than before, and at the end of a fit, ſhe tells the examinant when ſhe ſhall have another, which happen accordingly, and affirms, that Style tells her when the next fit ſhall come. He informs farther, that Monday night after Chriſtmas Day, about nine of the clock, and four or five times ſince, about the ſame hour of the night, his daughter had been more tormented than formerly, and that tho' held in a chair by four or five people, ſometimes ſix, by the arms, legs, and ſhoulders, ſhe would riſe out of her chair, and raiſe her about three or four feet high. And after that, in her fits, ſhe would have holes made in her hands, wriſt, face, neck, and other parts of her body, which the informant, and others that ſaw them, conceived to be with thorns; for they

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ſaw thorns in her fleſh, and ſome they hooked out. That upon the child's pointing with her finger from place to place, the thorns and holes immediately appear'd to the informant and others looking on. And as ſoon as the child can ſpeak after the fit, ſhe ſaith, that widow Style did prick her with thorns in thoſe ſeveral places, which was horrible torment, and ſhe ſeemed to the informant and others ſtanding by, to be in extreme pain and torture. The child hath been ſo tormented and pricked with thorns four ſeveral nights, at which time the informant and many other people have ſeen the fleſh riſe up in little bunches, in which holes did appear. The pricking held about a quarter of an hour at a time, during each of the four fits, and the informant hath ſeen the child take out ſome of thoſe thorns.

The ſame Richard Hill, examined January 26, 1664, informs, that when he rode from the juſtices houſe, with a warrant to bring Style before him, his horſe on a ſudden ſat down on his breech, and he could not after ride him; but as ſoon as he attempted to get up, his horſe would ſit down, and paw with his fore-feet. He ſaith farther, that ſince Style was examined before the juſtice, and made her confeſſion to him, ſhe hath acknowledged to the informant, that ſhe had hurt his

his daughter, and that one Anne Biſhop and Alice Duke, did join in bewitching her.

Taken upon oath before me,

ROBERT HUNT.

2. Exam. William Parſons, rector of Stoke Triſter, in the county of Somerſet, examined January 26, 1664, before Robert Hunt, Eſq; concerning the bewitching of Richard Hill's daughter, ſaith, that on Monday night after Chriſtmas Day, then laſt paſt, he came into the room when Elizabeth Hill was in her fit, many of his pariſhioners being preſent, and looking on. He there ſaw the child held in the chair by main force, by the people, plunging far beyond the ſtrength of nature, foaming, and catching at her own arms and cloaths with her teeth. This fit he conceives held about half an hour. After ſome time, ſhe pointed with her finger, to the left ſide of her head, next to her left arm, and then to her left hand, &c. and where ſhe pointed, he perceived a red ſpot to ariſe, with a ſmall black in the midſt of it, like a ſmall thorn. She pointed alſo to her toes, one after another, and expreſſed great ſenſe of torment. This latter fit, he gueſſes, continued about a quarter of an hour, during moſt, or all of which time, her ſtomach ſeem'd to ſwell, and her head where ſhe ſeem'd to be prick'd, did ſo very much. She ſate foaming much of the time, and the next day after her fit, ſhe ſhew'd the

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examinant the places where the thorns were ſtuck in, and he ſaw thorns in thoſe places.

Taken upon oath before me,

ROBERT HUNT.

3. EXAM. Nicholas Lambert, of Bayford, in the county of Somerſet, Yeoman, examined upon oath, before Robert Hunt, Eſq; January the 30th, 1664, concerning the bewitching of Richard Hill's daughter, by Elizabeth Style, teſtifieth, that Monday after Chriſtmas Day laſt, being with others in the houſe of Richard Hill, he ſaw his daughter Elizabeth taken very ill, and in fits, that were ſo ſtrong, that ſix men could not hold her down in a chair, in which ſhe was ſate, but that ſhe would raiſe the chair up, in ſpite of their utmoſt force. That in her fits, not being able to ſpeak, ſhe would wreſt her body as one in great torment, and point with her finger to her neck, head, arms, hands, wriſts, and toes. And he, with the reſt, looking on the places to which ſhe pointed, ſaw on a ſudden, little red ſpots ariſe, with black ones in the midſt, as if thorns were ſtuck in them, but the child then only pointed, without touching her fleſh with her finger.

Taken upon oath, before me,

ROBERT HUNT.

4. EXAM. Richard Vining, of Stoke Triſter, butcher, examined, January 26, 1664, before Robert

Robert Hunt, Eſq; concerning the bewitching of his wife, by Elizabeth Style, ſaith, that about two or three days before St James's Day, three years ſince, or thereabouts, his late wife Agnes fell out with Elizabeth Style, and within two or three days after, ſhe was taken with a grievous pricking in her thigh, which pain continued for a long time, till after ſome phyſic taken from one Hallet, ſhe was at ſome eaſe for three or four weeks. About the Chriſtmas after the mentioned St. James's Day, Style came to the examinant's houſe, and gave Agnes his wife two apples, one of them was a very fair red apple, which Style deſired her to eat, which ſhe did, and in a few hours was taken ill, and worſe than ever ſhe had been before. Upon this, the examinant went to one Mr. Compton, who lived in the pariſh of Ditch Fate (the ſame who ſhewed a perſon his wife in a glaſs, in Mr. Mompeſſon's ſtory) for phyſic for his wife. Compton told him he could do her no good, for that ſhe was hurt by a near neighbour, who would come into his houſe, and up into the chamber where his wife was, but would go out again without ſpeaking. After Vining came home, being in the chamber with his wife, Style came up to them, but went out again without ſpeaking a word. Agnes his wife continued in great pain till Eaſter Eve following, and then died. Before her death, her hip rotted, and one of her eyes ſwell'd out: She declared to him then, That

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ſhe believed Elizabeth Style had bewitched her, and that ſhe was the cauſe of her death.

Taken upon oath, before me,

ROBERT HUNT.

While the Juſtice was examining Style at Wincaunton (which is not above ſix miles and a half from Stoke Triſter) upon ſame evidence againſt her, he obſerved that Richard Vining looked very earneſtly upon him; whereupon he aſk'd Vining if he had any thing to ſay to him? He anſwered, that Style had bewitched his wife, and told the manner, as in his depoſition is related, Style ſeemed appall'd and concern'd, and the Juſtice ſaying to her, you have been an old ſinner, and you deſerve little mercy. She replied, I have aſked God pardon for it. Mr. Hunt aſk'd her, why then ſhe would continue in ſuch ill courſes? She ſaid, the devil tempted her; and then began to make ſome confeſſion of his acting with her. Upon this, the Juſtice ſent her to the conſtable's houſe at Bayford, in the pariſh of Stoke Triſter, and the next morning, went thither himſelf, accompanied with two gentlemen, Mr. Bull and Mr. Court, afterwards juſtices in the ſame county. Here ſhe declared the whole matter, at this, and two other times after.

5. Exam. Elizabeth Style, her confeſſion of her witchcrafts, January 26, and 30, and February 7, 1664, before Robert Hunt, Eſq; ſhe then

then confeſſed, That the devil, about ten years ſince, appeared to her in the ſhape of a handſome man, and after, of a black dog; that he promiſed her money, and that ſhe ſhould live gallantly, and have the pleaſure of the world for twelve years, if ſhe would with her blood ſign his paper, which was to give her ſoul to him, and obſerve his laws, and that he might ſuck her blood. This, after four ſollicitations, the Examinant promiſed to do; upon which he pricked the fourth finger of her right hand, between the middle and upper joint (where the ſign at the examination remained) and with a drop or two of her blood, ſhe ſigned the paper with an (O). Upon this, the devil gave her ſixpence, and vaniſhed with the paper.

That ſince he hath appeared to her in the ſame ſhape, and did on Wedneſday ſen'night paſt, but more uſually he appears in the likeneſs of a dog, cat, and a fly like a millar; in which laſt he uſually ſucks in the poll about four o'clock in the morning, and did ſo January 27, and that it uſually is pain to her to be ſo ſuck'd.

That when ſhe hath a deſire to do harm, ſhe calls the ſpirit by the name of Robin, to whom when he appeareth, ſhe uſes theſe words, O ſatan, give me my purpoſe. She then tells him what ſhe would have done. And that he

ſhould ſo appear to her, was part of her contract with him.

That about a month ago he appearing, ſhe deſired him to torment one Elizabeth Hill, and thruſt thorns into her fleſh, which he promiſed to do, and the next time he appeared, he told her he had done it.

That a little above a month ſince this examinant, Alice Duke, Ann Biſhop, and Mary Penny, met about nine o'clock in the night, in the common near Triſter Gate, where they met a man in black cloaths, with a little band, to whom they did courteſy and due obſervance, and the examinant verily believes that this was the devil. At that time Alice Duke brought a picture in wax, which was for Elizabeth Hill. The man in black took it in his arms and anointed its forehead, and ſaid, I baptize thee with this oil, and uſed ſome other words. He was god-father, and the examinant and Ann Biſhop, god-mothers. They called it Elizabeth or Beſs. Then the man in black, this examinant, Ann Biſhop, and Alice Duke ſtuck thorns into ſeveral places of the neck, hands, wriſts, fingers, and other parts of the ſaid picture. After which they had wine, cakes, and roaſt meat (all brought by the man in black) which they did eat and drink. They danced and

and were merry, were bodily there, and in their cloaths.

She farther ſaith, that the ſame perſons met again, at or near the ſame place about a month ſince, when Ann Biſhop brought a picture in wax, which was baptized John, in like manner, as the other was the man in black was god-father, and Alice Duke, and this examinant, god-mothers. As ſoon as it was baptized, Ann Biſhop, ſtuck two thorns into the arms of the picture, which was for one Robert Newman's child at Wincaunton. After they had eaten, drank, danced, and made merry, they departed.

That ſhe with Ann Biſhop, and Alice Duke met at another time in the night, in a ground near Murnhull, where alſo met ſeveral other perſons. The devil, then alſo there in the former ſhape, baptized a picture by the name of Ann or Rachel Hatcher. The picture one Dunford's wife brought, and ſtuck thorns in it. Then they alſo made merry with wine and cakes, and ſo departed.

She ſaith, before they are carried to their meetings, they anoint their foreheads and hand-wriſts with an oil the ſpirit brings them, which ſmells raw, and then they are carried in a very ſhort time, uſingtheſe words as they paſs, Thout,

tout, a tout, tout, throughout and about. And when they go off from their meetings, they ſay, Rentum tormentum.

That at their firſt meeting, the man in black bids them welcome, and they all make low obeyſance to him, and he delivers ſome wax candles like little torches, which they give back again at parting. When they anoint themſelves, they uſe a long form of words, and when they ſtick thorns into the picture of any they would torment, they ſay, a pox on thee, I'll ſpite thee.

That at every meeting, before the ſpirit vaniſhes away, he appoints the next meeting, place and time, and at his departure there is a foul ſmell. At their meeting they have uſually wine or good beer, cakes, meat, or the like. They eat and drink really when they meet in their bodies, dance alſo, and have muſick. The man in black ſits at the higher end, and Ann Biſhop uſually next him. He uſes ſome words before meat, and none after; his voice is audible, but very low.

They are carried ſometimes in their bodies and cloaths, ſometimes without, and as this examinant thinks, their bodies are left behind. When only their ſpirits are preſent, yet they know one another.

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When they would bewitch man, woman, or child, they do it ſometimes by a picture made in wax, which the devil formally baptizeth. Sometimes they have an apple, diſh, ſpoon, or other thing from their evil ſpirit, which they give to the party to whom they would do harm. Upon which they have power to hurt the perſon who receives or eats it. Sometimes they have power to do miſchief by a touch or a curſe, by theſe they can miſchief cattle, and by curſing without touching; but neither without the devil's leave.

That ſhe hath been at ſeveral general meetings in the night at High Common, and a common near Matcomb, and a place near Marnhull, and other places, where have met John Combes, John Vining, Richard Dihes, Thomas Bolſter, Thomas Dunning, James Buſh, a lame man, Rachel King, Richard Lanmen, a woman called Dunford, Alice Duke, Ann Biſhop, Mary Penny, and Chriſtopher Ellen; all which did obeyſance to the man in black, who was at every one of their meetings. Uſually they have at them ſome picture baptized.

The man in black ſometimes plays on a pipe or cittern, and the company dances. At laſt the devil vaniſhes, and all are carried to their

homes in a ſhort ſpace. At their parting they ſay, a boy! merry meet, merry part.

That the reaſon why ſhe cauſed Elizabeth Hill to be the more tormented was, becauſe her father ſaid ſhe was a witch. That ſhe had ſeen Alice Duke's familiar ſuck her, in the ſhape of a cat, and Ann Biſhop's ſuck her in the ſhape of a rat.

That ſhe never heard the name of God or Jeſus Chriſt mentioned at any of their meetings.

That Ann Biſhop, about five years and a half ſince, did bring a picture in wax to their meeting, which was baptized by the man in black, and called Peter. It was for Robert Newman's child in Wincaunton.

That ſome two years ago, ſhe gave two apples to Agnes Vining, late wife of Richard Vining, and that ſhe had one of the apples from the devil, who then appeared to her, and told her, that apple would do Vining's wife's buſineſs.

Taken in the preſence of ſeveral grave and orthodox divines, before me,

ROBERT HUNT.

6. Exam. William Parſon's, rector of Stoke Triſler, examined, February 7, 1664, before Robert Hunt

Hunt, Eſq; concerning Elizabeth Style's confeſſion, ſaith, That he heard Style before the juſtice of peace, at the time of her examination, confeſs, as ſhe hath done alſo to the examinant ſeveral times ſince, that ſhe was in covenant with the devil, that ſhe had ſigned it with her blood, that ſhe had been with the devil at ſeveral meetings in the night, that at one time of theſe meetings, there was brought a picture in blackiſh wax, which the devil, in the ſhape of a man in blackiſh cloaths, did baptize by the name of Elizabeth Hill, that ſhe did ſtick one thorn into the hand-wriſts of the picture, that Alice Duke ſtuck thorns into the ſame, and that Ann Biſhop and Mary Penny were preſent at that meeting with the devil.

Taken upon oath, before me,

ROBERT HUNT.

7. Exam. Nicholas Lambert, examined again, January 26, 1664, before Robert Hunt, Eſq; concerning what happened after Styles confeſſion, teſtifieth, That Elizabeth Style having been examined before the Juſtice, made her confeſſion, and committed to the officer: the juſtice required this examinant, William Thick, and William Read of Bayford, to watch her, which they did; and this informant ſitting near Style, by the fire, and reading in the Practice of Piety, about three o'clock in the morning, there came from her head a gliſtering bright fly,

about an inch in length, which pitched at firſt in the chimney, and then vaniſhed. In leſs than a quarter of an hour after, there appeared two flies more of a leſs ſize, and another colour, which ſeemed to ſtrike at this examinant's book, but miſſed it, the one going over, the other under at the ſame time. He looking ſtedfaſtly then on Style, perceived her countenance to change, and to become very black and ghaſtly, the fire alſo at the ſame time changing in colour; whereupon the examinant, Thick and Read conceiving that her familiar was then about her, looked to her poll, and ſeeing her hair ſhake very ſtrangely, took it up, and then a fly, like a great millar, flew out from the place, and pitched on the table board, and then vaniſhed away. Upon this the examinant, and the other two perſons looking again in Style's poll, found it very red and like raw beef. The examinant aſk'd her what it was that went out of her poll? ſhe ſaid it was a butterfly, and aſk'd them why they had not caught it? Lambert ſaid, they could not; I think ſo too, anſwered ſhe. A little while after, the informant and the others looking again into her poll, found the place to be of its former colour. The examinant demanded again what the fly was? She confeſſed it was her familiar, and that ſhe felt it tickle in her

her poll, and that was the uſual time when her familiar came to her.

Taken upon oath, before me,

ROBERT HUNT.

Alice Duke being examined likewiſe before the ſame juſtice confeſſed, that about eleven or twelve years ago, ſhe entered into a compact with the devil, who appeared to her in the ſhape of a man, and ſigned it with her blood; that ſhe had been at ſeveral meetings of witches, where was always preſent the devil, or man in black; and gives much the ſame account of what was tranſacted there, as we find in Elizabeth Style's confeſſion above related.

That ſhe hurt Thomas Garret's cows, becauſe he refuſed to write affection for her.

That ſhe hurt Thomas Conway, by putting a diſh into his hand, which ſhe had from the devil; ſhe gave it him to give his daughter, for good handſel.

That ſhe hurt Dorothy, the wife of George Vining, by giving her an iron ſlate to put into her ſteeling box.

That being angry with Edith, the daughter of Edward Watts, for treading on her foot, ſhe curſed

curſed Edith with a pox on you, and after touched her, which hath done her much hurt, for which ſhe is ſorry.

That being provoked by Swanton's firſt wife, ſhe did before her death curſe her with a pox on you, believes ſhe did thereby hurt her, but denies ſhe did bewitch Mr. Swanton's cattle.

She ſaith, that when the devil doth any thing for her, ſhe calls for him by the name of Robin, upon which he appears, and when in the ſhape of a man, ſhe can hear him ſpeak, but his voice is very low. He promiſed her, when ſhe made her contract with him, that ſhe ſhould want nothing; but ever ſince ſhe has wanted all things.

Mary, the wife of Thomas Conway, examined March 6, 1664, ſaith, that her huſband Thomas Conway, about a year ago, delivered her a little pewter diſh, telling her he had it from Alice Duke, for good handſel for his daughter, who had lately lain in. In this diſh ſhe warmed a little deer ſuet and roſe water, anointing her daughter's nipples with it, which put her to extreme pain; upon which ſuſpecting harm from the diſh, ſhe put it into the fire, which then preſently vaniſh'd, and nothing of it could afterwards be found. After, when ſhe anointed her daughter's nipples with the ſame deer ſuet and roſe

roſe water, warmed in a ſpoon, ſhe complained not of any pain. She farther ſaith, that her huſband, after he had received the diſh from the hands of Alice Duke was taken ill in all his limbs, and held for a long time in a very ſtrange manner.

Taken upon oath, before me,

ROBERT HUNT.

We might add ſeveral other examinations before the ſame juſtice: But as they all tend to the ſame effect; and fearing leſt we ſhould cloy the reader by giving him too much of the ſame diſh; we ſhall proceed to exhibit ſome other kind of examples, tho' ſtill proceeding from the ſame evil root of bitterneſs, witchcraft.

The Trial of Florence Newton, an Iriſh Witch at the Aſſizes at Cork, September 11, 1661.

THIS Florence Newton was committed to Youghall priſon, by the mayor of the town, March 24, 1661, for bewitching Mary Langdon, who gave evidence againſt her at Cork, as follows.

Mary Langdon being ſworn and examined, what

what ſhe had to ſay againſt the ſaid Florence Newton, for any practice of witchcraft upon herſelf; and being bidden to look on the priſoner, her countenance changed pale, and ſhe was very fearful to look towards her, but at laſt ſhe did. And being aſk'd whether ſhe knew her, ſaid ſhe did, and wiſhed ſhe never had. Being aſk'd how long ſhe had known her, ſhe ſaid for three or four years; and that at Chriſtmas laſt, the ſaid Florence came to the deponent, at the houſe of John Pyne, of Youghall, where the deponent was a ſervant; and aſk'd the deponent to give her a piece of beef out of the powdering tub; and the deponent anſwering her, that ſhe would not give away her maſter's beef, Florence ſeemed very angry, and ſaid, thou hadſt as good have given it me, and ſo went away grumbling.

That about a week after, the deponent going to the water with a pail of cloth on her head, ſhe met the ſaid Florence Newton who came full in her face, and threw the pail off her head, and violently kiſs'd her, and ſaid, Mary, I pray thee, let thee and I be friends; for I bear thee no ill will, and I pray thee do thou bear me home. And that ſhe, the deponent, went afterwards home, and that within a few days after, ſhe ſaw a woman with a veil over her face, ſtand by her bed-ſide, and one ſtanding by her like a little

little old man, in ſilk cloaths, and that this man, whom ſhe took to be a ſpirit, drew the veil off from the woman's face, and then ſhe knew it to be Goody Newton; and that the ſpirit ſpake to the deponent, and would have had her promiſe him to follow his advice, and ſhe ſhould have all things after her own heart; to which ſhe ſays, ſhe anſwered, that ſhe would have nothing to ſay to him, for her truſt was in the Lord.

That within a month after the ſaid Florence had kiſſed her, ſhe, this deponent, fell very ill of fits or trances, which would take her on the ſudden, in that violence, that three or four men could not hold her; and in her fits ſhe would often be taken with vomitings, and would often vomit up needles, pins, horſe-nails, ſtubs, wool, and ſtraw, and that very often. And being aſk'd, whether ſhe perceived at thoſe times what ſhe vomited? ſhe ſaid ſhe did; for then ſhe was not in ſo great diſtraction as in other parts of her fits ſhe was. And that a little before the beginning of her fits, ſeveral (and very many) ſmall ſtones would fall upon her as ſhe went up and down, and would follow her from place to place, and from one room to another, and would hit her on the head, ſhoulders, and arms, and fall to the ground, and vaniſh away. And that ſhe and ſeveral others would ſee them fall upon her, and on the ground, but could never take them, ſave

ſave only ſome few, which ſhe and her maſter caught in their hands: amongſt which one that had a hole in it, ſhe tied it (as ſhe was adviſed) with a leathern thong to her purſe, but it was vaniſhed immediately, tho' the leather continued tied in a full knot.

That in her fits ſhe often ſaw this Florence Newton, and cried out againſt her for tormenting of her, for ſhe ſays, that ſhe would ſeveral times ſtick pins into her arms, and ſome of them ſo faſt, that a man muſt pluck three or four times to get out the pin, and they were ſtuck between the ſkin and the fleſh. That ſometimes ſhe ſhould be removed out of her bed into another room, ſometimes ſhe ſhould be carried to the top of the houſe, and laid on a board betwixt two ſollar beams, ſometimes put into a cheſt, ſometimes under a parcel of wool, ſometimes betwixt two feather beds on which ſhe uſed to lie, and ſometimes betwixt the bed and the mat in ner maſter's chamber, in the day time. And being aſk'd how ſhe knew ſhe was thus carried about and diſpoſed of, ſeeing in her fits ſhe was in a violent diſtraction? She anſwered, ſhe never knew where ſhe was, till they of the family and the neighbours with them, would be taking her out of the places whither ſhe was ſo carried and removed. And being aſk'd the reaſon wherefore ſhe cried out ſo much againſt the ſaid Florence

Newton

Newton in her fits? She anſwered, becauſe ſhe both ſaw her, and felt her torturing.

And being aſked, how ſhe could think it was Florence Newton that did her this prejudice? She ſaid, firſt becauſe ſhe threaten'd her; then becauſe after ſhe had kiſs'd her, ſhe fell into theſe fits, and that ſhe both ſaw and felt her tormenting. And, laſtly, that when the people of the family, by advice of the neighbours, and conſent of the mayor, had ſent for Florence Newton, to come to the deponent, ſhe was always worſe when ſhe was brought unto her, and her fits more violent than at another time. And that after the ſaid Florence had been committed at Youghall, the deponent was not troubled, but was very well till a little while after the ſaid Florence was removed to Cork, and then the deponent was as ill as ever before. And the mayor of Youghall, one Mr. Mayre, then ſent to know whether the ſaid Florence were bolted (as the deponent was told) and finding ſhe was not, order was given to put her bolts on her; which being done, the deponent ſaith, ſhe was well again, and ſo hath continued ever ſince. And being aſked, whether ſhe had ſuch like fits before the ſaid Florence gave her the kiſs, ſhe ſaith, ſhe never had any, but believes that with that kiſs ſhe bewitched her, and the rather becauſe ſhe hath heard from Nicholas Pyne, and

others,

others, that the ſaid Florence had confeſſed as much.

Mary Langdon having cloſed her evidence, Florence Newton peep'd at her, as it were betwixt the heads of the byſtanders that interpoſed betwixt her and the ſaid Mary, and lifting up both her hands together, as they were manacled, caſt them in an angry violent motion (as was ſeen and obſerved by W. Aſhton) towards this ſaid Mary, as if ſhe intended to ſtrike at her, if ſhe could have reach'd her, and ſaid, now ſhe is down. Upon which the maid fell ſuddenly down to the ground like a ſtone, and fell into a moſt violent fit, that all the people that could come to lay hands on her could ſcarce hold her, ſhe biting her own arms, and ſhrieking out in a moſt hideous manner, to the amazement of all the beholders. And continuing ſo for about a quarter of an hour (the ſaid Florence Newton ſitting by herſelf all that while pinching her own hands and arms, as was ſworn by ſome that obſerved her) the maid was order'd to be taken out of court, and carried into a houſe. Whence ſeveral perſons after that brought word, that the maid was in a vomiting fit, and they brought in ſeveral crooked pins, and ſtraws, and wool, in white foam like ſpittle in great proportions: whereupon the court having taken notice, that the maid had ſaid ſhe had been very well when

the

the ſaid Florence was in bolts, and ill when out of them, till they were again put on her, demanded of the jailor if ſhe was in bolts or no; he ſaid ſhe was not, but only manacled. Upon which, order was given to put on her bolts; and on putting them on, ſhe cried out ſhe was kill'd, ſhe was undone, ſhe was ſpoiled, why do you torment me thus? and ſo complaining grievouſly for a quarter of an hour. And then came in a meſſenger from the maid, and informed the court ſhe was well. At which Florence immediately and cholerickly pronounced theſe words, She is not well yet. And being demanded how ſhe knew ſhe was not well? She denied ſhe ſaid ſo, tho' many in court heard her ſay the words; and ſhe ſaid, if ſhe did, ſhe knew not what ſhe ſaid, being old and diſquieted, and diſtracted with her ſufferings. But the maid being reaſonably come to herſelf, was, before the court knew any thing of it, ſent out of town to Youghall, and ſo was no farther examined by the court.

The fit of the maid being urged by the court with all the circumſtances of it upon Florence to have been a continuance of her deviliſh practice, ſhe denied it, and likewiſe the motion of her hands, or the ſaying, now ſhe is down, tho' the court ſaw the firſt, and the words were ſworn by one Roger Moor. And one Thomas Harriſon

ſwore that he had obſerved the ſaid Florence to peep at her, and uſed that motion with her hands, and ſaw the maid immediately fall upon that motion, and heard the words, now ſhe is down, uttered.

Nicholas Stout depoſed, That he had oft tried, having heard it often ſaid, that witches could not ſay the Lord's Prayer, whether ſhe could ſay that prayer or no, and found ſhe could not. Whereupon ſhe ſaid ſhe could ſay it, and had often ſaid it, deſired the court to hear her ſay it; they gave her leave, and four times together, after theſe words, give us this day our daily bread, ſhe continually ſaid, as we forgive them, always leaving out the words, and forgive us our treſpaſſes; upon which the court appointed one near her to teach her theſe words ſhe ſo left out. But either ſhe could not or would not ſay them, uſing only theſe or the like words when theſe were repeated, ay, ay, treſpaſſes, that's the words. And being often preſſed to utter the words as they were repeated to her, ſhe did not. And being aſked the reaſon, ſhe ſaid ſhe was old, and had a bad memory; and being aſked how her memory ſerv'd her ſo well for other parts of the prayer, and only fail'd her for that, ſhe ſaid ſhe knew not, neither could ſhe help it.

John Pyne depoſed, that about January laſt, the

ſaid

ſaid Mary Langdon being his ſervant, was much troubled with little ſtones that were thrown at her wherever ſhe went, and that he hath ſeen them come as if they were thrown at her; others as if they dropped on her, and that he has ſeen great quantities of them, and that they would after they had hit her fall on the ground, and then vaniſh, ſo that none of them could be found. And farther, that the maid once caught one of them, and he himſelf another, and one of them with a hole in it, ſhe tied to her purſe; but it vaniſh'd in a little time, but the knot of the leather that tied it remained unalter'd. That after theſe ſtones had thus haunted her, ſhe fell into moſt grievous fits, wherein ſhe was ſo violently diſtracted, that four men would have much ado to hold her, and that at the higheſt extremity of her fits, ſhe would cry out againſt Gammer Newton, for hurting and tormenting of her. That ſometimes the maid would be reading in the bible, and on a ſudden he hath ſeen the bible ſtruck out of her hand, into the middle of the room, and ſhe immediately caſt into a violent fit. That in her fits, he hath ſeen two bibles laid on her breaſt, and in the twinkling of an eye, they would be caſt between the two beds the maid lay on, ſometimes thrown into the middle of the room; and that Nicholas Pyne held the bible in the maid's hands ſo faſt, that it being ſuddenly ſnatch'd away, two of the leaves were torn. That in many other fits the

maid was removed ſtrangely in the twinkling of an eye, out of the bed, ſometimes into the bottom of a cheſt with linen, under all the linen, and the linen not at all diſordered, ſometimes between the two beds ſhe lay on, ſometimes under a parcel of wool, ſometimes betwixt his bed and the mat of it in another room; and once ſhe was laid on a ſmall deal board, which lay on the top of the houſe betwixt two ſollar beams, where he was forced to rear up ladders to fetch her down. That in her fits ſhe hath often vomited up wool, pins, horſe-nails, ſtraw, needles, and moſs, with a kind of white foam or ſpittle, and hath had ſeveral pins ſtuck into her arms and hands, that ſometimes a man muſt pull three or four times before he could pull them out; and ſome have been ſtuck between the fleſh and the ſkin, where they might perfectly be ſeen, but not taken out, nor any place ſeen where they were put in. That when the witch was brought into the room where ſhe was, ſhe would be in more violent and longer laſting fits than at other times. That all the time the witch was at liberty, the maid was ill: as ſoon as ſhe was committed and bolted, ſhe recovered and was well, and when the witch was removed to Cork the maid fell ill. And thereupon the mayor of Youghall ſent to ſee if ſhe was bolted, and to acquaint them that the maid was ill, and to deſire them to bolt the witch if ſhe was not ſo.

That

That ſhe immediately mended, and was as well as ever ſhe was; and when the meſſenger came from Cork, and told them when the witch was bolted, it fell out at the very time the maid amended at Youghall.

Nicholas Pyne depoſed, that the ſecond night after the witch was in priſon, being the twenty-fourth of March laſt, he and Joſeph Thomſon and Roger Hawkins, and ſome others, went to ſpeak with her concerning the maid, and told her that it was the general opinion of the town that ſhe had bewitched her, and deſired her to deal freely with them, whether ſhe had bewitched her or no. She ſaid ſhe had not bewitched her, but it may be ſhe had overlooked her, and that there was a great difference between bewitching and overlooking, and that ſhe would not have done her any harm if ſhe had not touch'd her, and that therefore ſhe had kiſs'd her. And ſhe ſaid, that what miſchief ſhe thought of at that time ſhe kiſs'd her, that would fall upon her, and ſhe would not confeſs but ſhe had wronged her, and thereupon fell down upon her knees, and prayed God to forgive her for wronging the poor wench. They wiſh'd that ſhe might not be wholly deſtroy'd by her; to which ſhe ſaid, it muſt be another that muſt help her, and not they that did the harm. And then ſhe ſaid, there were others, as Goody Halfpenny, and

Goody Dod in town, that could do theſe things as well as ſhe, and that it might be one of them that had done the maid wrong.

That towards evening, the door of the priſon ſhook, and ſhe aroſe up haſtily and ſaid, What makeſt thou here this time a night; and there was a very great noiſe, as if ſomebody with bolts and chains had been running up and down the room; and they aſked her what it was ſhe ſpoke to, and what it was made the noiſe? and ſhe ſaid, ſhe ſaw nothing; neither did ſhe ſay any thing, and if ſhe did it was ſhe knew not what. But the next day ſhe confeſſed it was a ſpirit, and her familiar in the ſhape of a greyhound.

And he ſaid farther. That he and Mr. Edward Perry, and others, for tryal, took a tile of the priſon next the place where the witch lay, and carried it to the houſe where the maid liv'd, and put it into the fire till it was red hot, and then dropped ſome of the maid's water upon it, and the witch was then grievouſly tormented, and when the water was conſumed ſhe was well again.

And as to the ſtones falling on and caſt at the maid, as to the maid's fits, her removal into the chen, under the wool, between the feather beds, on the top of the deal board betwixt two

ſollar

ſollar beams, concerning the bibles and their removes, his holding one of them in the maid's hands till two of the leaves were torn out, concerning the maid's vomiting, and calling out againſt the witch, he agrees perfectly with John Pyne throughout, as before.

Edward Perry depoſed, that he, Mr. Greatrix, and Mr. Blackwall, went to the maid, and Mr. Greatrix and he had read of a way to diſcover a witch, which he would put in practice. And ſo they ſent for the witch, and ſet her on a ſtool, and a ſhoemaker with a ſtrong awl endeavoured to ſtick it in the ſtool, but could not till the third time. And then they bad her come off the ſtool, but ſhe ſaid ſhe was very weary and could not ſtir. Then two of them pulled her off, and the man went to pull out his awl, and it drapt into his hand with half an inch broke off of the blade of it: they all looked to find it where it had been ſtuck, but could not find any place where an entry had been made by it. Then they took another awl, and put it into the maid's hand, and one of them took the maid's hand, and ran violently at the witch's hand with it, but could not enter it, tho' the awl was ſo bent, that none of them could put it ſtrait again. Then Mr. Blackwall took a launce, and launced one of her hands an inch and a half long, and a quarter of an inch deep,

but it bled not at all. Then he launced the other hand, and then they bled.

He further ſaith, that after ſhe was in priſon, he went with Roger Hawkins and others to diſcourſe with the witch about the maid, and they aſk'd what it was ſhe ſpoke to the day before; and after ſome denial, ſhe ſaid it was a greyhound which was her familiar, and went out at the window; and then ſhe ſaid, if I have done the maid hurt I am ſorry for it. And being then aſked whether ſhe had done her any hurt, ſhe ſaid ſhe never did bewitch her, but confeſſed ſhe overlooked her that time ſhe kiſs'd her, but that ſhe could not now help her, for none could help that did the miſchief, but others. And further ſaith, that after the aſſizes at Caſhall, he meeting with one William Lap, and diſcourſing about theſe paſſages with him, the ſaid Lap told the deponent, that if he would but take a tile off the houſe near the place where the witch lay, and heat it red hot in the fire, and then take ſome of the maid's water and drop upon it, that ſo long as this was doing, he ſhould find the witch moſt grievouſly tormented: That afterwards he, Edward Perry, Nicholas Pyne, and others, put this in practice, and found that the witch was extremely tormented and vexed, and when the experiment was over ſhe came to herſelf; and then they aſked her how ſhe

came

came to hurt the maid? She ſaid, that what evil ſhe thought againſt the maid that time ſhe kiſs'd her, that would fall upon her, and that ſhe could not have hurt her except ſhe had touch'd her, and then ſhe fell on her knees and confeſſed ſhe had wronged the maid, and deſired God to forgive her. And then they put her upon ſaying the Lord's Prayer, but ſhe could not ſay the words, and forgive us our treſpaſſes.

Mr. Wood, a miniſter depoſed, That having heard of the ſtones dropp'd and thrown at the maid, and of her fits, and meeting with the maid's brother, he went along with him to the maid, he found her in a fit, crying out againſt Gammer Newton, that ſhe pricked her and hurt her. And when ſhe came to herſelf, he aſked her, what had touched her? and ſhe ſaid, Gammer Newton. The deponent ſaid, why, ſhe was not there. Yes, ſaid ſhe, I ſaw her by my bedſide. The deponent then aſked her, the original of all, which ſhe related from the time of her begging the beef, and after kiſſing, and ſo to that time. That then they cauſed the maid to be got up, and ſent for Florence Newton, but ſhe refuſed to come, pretending ſhe was ſick, tho' indeed it appeared ſhe was very well. Then the mayor of Youghall came in and ſpake with the maid, and then ſent again, and cauſed Florence Newton to be brought in, and immediately the maid fell into her fit far more violent, and

three

three times as long as at any other time; and all the time the witch was in the chamber the maid cried continually of being hurt here and there, but never named the witch; but as ſoon as ſhe was removed, then ſhe cried out againſt her by the name of Gammer Newton, and this for ſeveral times. And ſtill when the witch was out of the chamber, the maid would deſire to go to prayers, and he ſaw good affections in her in time of prayer; but when the witch was brought in again, tho' never ſo privately, altho' ſhe could not poſſibly, as he conceives, ſee her, ſhe would be immediately ſenſeleſs and like to be ſtrangled, and ſo would continue till the witch was taken out, and then tho' never ſo privately carried away, ſhe would come again to her ſenſes. That afterwards Mr. Greatrix, Mr. Blackwall, and ſome others, who would need ſatisfy themſelves in the influence of the witch's preſence, tried it, and found it ſeveral times. Altho' he did it with all poſſible privacy, and ſo as none could think it poſſible for the maid to know either of the witch's coming in or going out.

Richard Mayre, mayor of Youghall depoſed, That about the twenty-fourth of March laſt, he ſent for Florence Newton, and examined her about the maid, and ſhe at firſt denied, and accuſed good wife Halfpenny and good wife Dod, but

but at length, when he had cauſed a boat to be provided, and had thought to have tried the water experiment on them all three, then Florence Newton confeſſed ſhe had overlooked the maid, and done her wrong with a kiſs; for which ſhe was heartily ſorry, and deſired God to forgive her. That then he likewiſe examined the other two women, Halfpenny and Dod, but they utterly denied it, and were content to abide any tryal: Whereupon he cauſed both Florence, Halfpenny, and Dod to be carried to the maid; and he told her, theſe two women or one of them were ſaid by Gammer Newton to have done her hurt: But ſhe anſwered, no, no; they are honeſt women; it is Gammer Newton that hurts me, and I believe ſhe is not far off. That then they afterwards brought in Newton privately, and then ſhe fell into a moſt violent fit ready to be ſtrangled, till the witch was removed, and then ſhe was well again, and this for three ſeveral times. He farther depoſed, that there were three aldermen in Youghall, whoſe children ſhe had kiſs'd, as he had heard them affirm, and all the children died preſently after. And to the ſending her to Cork to have the bolts put on, ſwears as before depoſed.

Hitherto we have heard the moſt conſiderable evidence touching Florence Newton's witchcraft upon Mary Langdon, for which ſhe was committed to Youghall priſon, March 24, 1661; but April following ſhe bewitched one David Jones to death, by

by kiſſing his hand thro' the grate of the priſon, for which ſhe was indicted at Cork aſſizes, and the evidence is as follows:

Elenor Jones, relict of the ſaid David Jones, being ſworn and examined in open court, what ſhe knew concerning any practice of witchcraft by the ſaid Florence Newton upon the ſaid David her huſband, depoſed, That in April laſt, the ſaid David, her late huſband, having been out all the night, came home early the next morning, and ſaid to her. Where do'ſt thou think I have been all night? To which ſhe anſwered, ſhe knew not. He replied, I and Frank Beſely have been ſtanding centinel over the witch all night. To which ſhe ſaid, why, what hurt is that? Hurt, quoth he, marry, and I doubt it is never the better for me, for ſhe hath kiſs'd my hand, and I have had a great pain in that arm, and I verily believe ſhe hath bewitched me, if ever ſhe bewitched any man, to which ſhe anſwered, the Lord forbid! That all the night and continually from that time, he was reſtleſs and ill, complaining exceedingly of a great pain in his arm for ſeven days together; and at ſeven days end he complained that the pain was come from his arm to his heart, and then kept his bed, night and day grievouſly afflicted, and crying out againſt Florence Newton, and about fourteen days after died.

Francis

Francis Beſely depoſed. That about the time above-mentioned, meeting with the ſaid David Jones, and diſcourſing with him of the ſeveral reports then ſtirring againſt the ſaid Florence Newton (who was then in priſon at Youghall, for bewitching Mary Langdon), *viz.* That ſhe had ſeveral familiars reſorting to her in ſundry ſhapes; the ſaid David Jones told him, the ſaid Francis Beſely, that he had a great mind to watch her one night, to obſerve whether he could ſee any cats or other creatures reſort to her thro' the grate, as 'twas ſuſpected they did, and deſired the ſaid Francis to go with him, which he did. And that when they came thither, David Jones came to Florence, and told her, that he had heard ſhe could not ſay the Lord's Prayer, to which ſhe anſwer'd. She could. He then deſired her to ſay it; but ſhe excuſed herſelf by the decay of her memory thro' old age: Then David Jones began to teach her, but ſhe could not, or would not ſay it, tho' often taught it.

Upon which the ſaid Jones and Beſely being withdrawn a little from her, and diſcourſing upon her not being able to ſay this prayer, ſhe called out to Jones, and ſaid, David, David, come hither, I can ſay the Lord's Prayer now. Upon which David went towards her, and the ſaid deponent would have pluck'd him back, and have perſuaded him not to go to her, but he would not

not be perſuaded, but went to the grate to her, and ſhe began to ſay the Lord's Prayer, but could not ſay, forgive us our treſpaſſes, ſo that David again taught her, which ſhe ſeem'd to take very thankfully, and told him ſhe had a great mind to have kiſs'd him, but that the grate hinder'd, but deſired ſhe might kiſs his hand; whereupon he gave her his hand thro' the grate, and ſhe kiſs'd it, and towards break of day they went away and parted, and ſoon after, he heard that David Jones was ill. Whereupon he went to viſit him two or three days after, and found him very ill of a pain in the arm, which he exceedingly complained of, and told the deponent, that ever ſince he parted with him, he had been ſeized with that pain, and that the old hag had bewitch'd him when ſhe kiſs'd his hand, and that ſhe had him now by the hand, and was pulling off his arm. And he ſaid, do you not ſee the old hag how ſhe pulls me? Well, I lay my death to her, ſhe has bewitch'd me. And ſeveral times after, would complain that ſhe had tormented him, and bewitched him, and that he laid his death to her. And after fourteen days languiſhing he died.

The

The Narrative of Mr. Pool, an Officer in the Court to Judge Archer, in his Circuit, concerning the Trial of Julian Cox, for Witchcraft.

Julian Cox, aged about 70, was indicted at Taunton in Somerſetſhire, at the ſummer aſſizes, 1663, before Judge Archer, for witchcraft, which ſhe practiſed on a young maid, whereby her body languiſhed, and was impaired of health, by reaſon of ſtrange fits on account of the ſaid witchcraft.

The evidence againſt her was divided into two branches: Firſt, to prove her a witch in general; ſecondly, to prove her guilty of the witchcraft contained in the indictment.

For proof of the firſt particular: The firſt witneſs was a huntſman, who ſwore that he went out with a pack of hounds to hunt a hare, and not far from Julian Cox's houſe, he at laſt ſtarted a hare. The dogs hunted her very cloſe, and the third ring hunted her in view, till at laſt the huntſman perceiving the hare almoſt ſpent, and making towards a great buſh, he ran on the other

ſide

ſide of the buſh to take her up, and preſerve her from the dogs; but as ſoon as he had laid hands on her, it proved to be Julian Cox, who had her head grovelling on the ground, and her globes (as he expreſs'd it) upwards. He knowing her, was ſo affrighted that his hair ſtood an end; and yet ſpake to her, and aſk'd her what brought her there? But ſhe was ſo out of breath, that ſhe could not make him any anſwer. His dogs alſo came up with full cry to recover their game, and ſmelt at her, and ſo left off hunting any farther. And the huntſman with his dogs went home preſently, ſadly affrighted.

Secondly, another witneſs ſwore, that as he paſſed by Cox's door, ſhe was taking a pipe of tobacco on the threſhold of her door, and invited him to come in and take a pipe, which he did; and as he was ſmoaking, Julian ſaid to him, neighbour, look what a pretty thing there is: He look'd down, and there was a monſtrous great toad between his legs, ſtaring him in the face. He endeavour'd to kill it by ſpurning it, but could not hit it. Whereupon Julian bade him forbear, and it would do him no hurt; but he threw down his pipe and went home (which was about two miles off) and told his family what had happen'd, and that he believed it was one of Julian Cox's devils.

After,

After, he was taking a pipe of tobacco at home, and the ſame toad appear'd betwixt his legs. He took the toad out to kill it, and to his thinking, cut it into ſeveral pieces; but returning to his pipe, the toad ſtill appeared. He endeavour'd to burn it, but could not. At length he took a ſwitch and beat it; the toad ran ſeveral times about the room to avoid him, he ſtill purſuing it with correction; at length the toad cried, and vaniſhed, and he was never after troubled with it.

Thirdly, another ſwore, that Julian paſs'd by his yard while his beaſts were in milking, and ſtooping down ſcored on the ground for ſome ſmall time; during which time his cattle ran mad, ſome run their heads againſt the trees, and moſt of them died ſpeedily. Whereupon concluding they were bewitched, he was after adviſed to this experiment, to find out the witch, viz. to cut off the ears of the bewitch'd beaſts, and burn them, and that the witch ſhould be in miſery, and could not reſt till they were pluck'd out; which he tried, and while they were burning, Julian Cox came into the houſe, raging and ſcolding, that they had abuſed her without cauſe, but ſhe went preſently to the fire, and took out the ears that were burning, and then ſhe was quiet.

Fourthly, another witneſs ſwore, that ſhe had ſeen Julian Cox fly into her own chamber window, in her full proportion, that ſhe very well knew her, and was ſure it was ſhe.

Fifthly, another evidence was the confeſſion of Julian Cox herſelf, on her examination before a juſtice of peace, which was to this purpoſe: That ſhe had been often tempted by the devil, but never conſented. That one evening ſhe walk'd out about a mile from her own houſe, and there came riding towards her three perſons upon three broom ſtaves, borne up about a yard and a half from the ground; two of them ſhe formerly knew, who were a witch and a wizard that were hang'd for witchcraft ſeveral years before. The third perſon ſhe knew not; he came in the ſhape of a black man, and tempted her to give him her ſoul, or to that effect, and to expreſs it by pricking her finger, and giving her name in blood in token of it, and told her, That ſhe had revenge againſt ſeveral perſons that had wrong'd her, but could not bring her purpoſe to paſs without his help; and that upon the terms aforeſaid he would aſſiſt her to be revenged againſt them; but ſhe ſaid, ſhe did not conſent to it. This was the ſum of the general evidence to prove her a witch.

But now for the ſecond particular, to prove her

her guilty of the witchcraft upon the maid, whereof ſhe was indicted, this evidence was offer'd.

It was prov'd that Julian Cox came for an alms to the houſe where this maid was a ſervant, and that the maid told her, ſhe ſhould have none, and gave her a croſs anſwer that diſpleaſed Julian; whereupon Julian was angry, and told the maid ſhe ſhould repent it before night, and ſo ſhe did; for before night ſhe was taken with a convulſion fit, and that after that left her, ſhe ſaw Julian Cox following her, and cried out to the people of the houſe to ſave her from Julian.

But none ſaw Julian but the maid, and all did impute it to her imagination only. And in the night ſhe cried out of Julian Cox, and the black man, that they came upon her bed, and tempted her to drink ſomething they offer'd her; but ſhe cried out, ſhe defied the devil's drenches. This alſo they imputed to her imagination, and bade her be quiet, becauſe they in the ſame chamber with her did not ſee or hear any thing, and they thought it had been her conceit only.

The maid the next night expecting the ſame conflict ſhe had the night before, took up with

her a knife, and laid it at her bed's head. About the ſame time of the night as before, Julian and the black man came again upon the maid's bed, and tempted her to drink that which they brought, but ſhe refuſed, crying, in the audience of the reſt of the family, That ſhe defied the devil's drenches, and took the knife and ſtabb'd Julian, and, as ſhe ſaid, wounded her in the leg, and was importunate with the witneſs to ride to Julian Cox's houſe preſently to ſee if it was not ſo. The witneſs went and took the knife with him. Julian Cox would not let him in, but they forc'd the door open, and found a freſh wound in Julian's leg, as the maid had ſaid, which did ſuit with the knife, and Julian had been juſt dreſſing it when the witneſs came. There was blood alſo found upon the maid's bed.

The next morning the maid continued her outcries, that Julian Cox appear'd to her on the houſe-wall, and offer'd her great pins, which ſhe was forc'd to ſwallow. And all the day the maid was obſerv'd to convey her hand to the houſe-wall, and from the wall to her mouth, and ſhe ſeem'd by the motion of her mouth, as if ſhe did eat ſomething; but none ſaw any thing but the maid, and therefore thought ſtill it might be her fancy, and did not much mind it. But towards night this maid began to be very ill, and complain'd, that the pins that Julian forc'd her

her to eat out of the wall, did torment her in all parts of her body ſo that ſhe could not endure it, and made lamentable outcries thro' pain, whereupon, ſeveral perſons being preſent, the maid was undreſs'd, and in ſeveral parts of her body ſeveral great ſwellings appeared, and out of the heads of the ſwellings, ſeveral pins points appeared which the witneſs took out; and upon the trial there were about thirty great pins produc'd, which I myſelf handled, all which were ſworn to by ſeveral witneſſes, that they were taken out of the maid's body, in manner aforeſaid.

Judge Archer who tried the priſoner, told the jury, That he had heard that a witch could not repeat that petition in the Lord's Prayer, and lead us not into temptation, and having this occaſion, he would try the experiment, and told the jury, that whether ſhe could or could not they were not in the leaſt meaſure to guide their verdict according to it, becauſe it was not legal evidence, but that they muſt be guided in their verdict by the former evidences given in upon oath only.

The priſoner was call'd for up to the next bar to the court, and demanded if ſhe could ſay the Lord's Prayer? She ſaid ſhe could, and went over the prayer readily, till ſhe came to that petition; then ſhe ſaid, and lead us into temptation,

or, lead us not into no temptation; but could not ſay, and lead us not into temptation, tho' ſhe was directed to ſay it after one that repeated it to her diſtinctly; but ſhe could not repeat it otherwiſe than is expreſs'd already, tho' they tried to do it near half a ſcore times in open court.

After all which, the jury found her guilty, and judgment having been given upon her, ſhe was executed without any confeſſion of the fact.

The Poſſeſſed; or, the Demoniac of Surrey.

THE hiſtory of this ſtrange affair, is contained in the following teſtimonies and informations, upon oath, of ſeveral perſons, voluntarily offer'd, concerning Richard Dugdale, of Whalley, in Lancaſhire, gardener; taken before Hugh Lord Willoughby, and Ralph Egerton, Eſquires, juſtices for the ſaid county, at Holcomb, July 29, 1695.

Thomas Dugdale, father of the ſaid Richard Dugdale, maketh oath, that he conſulted one Crabtree in behalf of his ſaid ſon, then under a ſtrange diſtemper, and had his anſwer, that if there

there was money enough he could effect the cure; whereupon the ſaid deponent ſeeing his ſon's body much weaken'd with the ſaid Crab-tree's phyſic, and his fits more violent, applied himſelf to Mr. Jolly, a neighbouring miniſter, and others of his brethren in the miniſtry. And this deponent ſays, he hath ſeen his ſon vomit up ſtones ſeveral times, and other things. Once he declared, he muſt either vomit up gold, ſilver, or braſs rings, and hair-buttons, and accordingly did ſo. At other times he vomited great ſtones, alſo blue ſtones like flints.

One time he vomited a ſtone an inch and a half long, and an inch and a half broad, having blood upon the edges, which this deponent and others ſtanding by him, apprehended to be painful to him.

And further this deponent maketh oath, That one day a little before night, walking by his ſaid ſon then in a fit, it growing dark, a candle being brought in, the deponent looking upon him, there was a great ſtone laid upon his belly, weighing about twelve or thirteen pounds, this deponent not knowing how it came there, nor were there any ſuch-like ſtones about the houſe. Beſides, ſtones have been thrown at the barn-ſide, falling very thick upon the door, yet this deponent could never diſcover the hand that

threw them, nor any perſon employ'd therein, altho' this deponent's wife was hit with one of them but without any hurt. At other times the ſaid Richard Dugdale would caſt geeſe dung at this deponent, and others ſtanding by, which he ſeemed to fetch out of the barn-ſide; altho' neither this deponent, nor thoſe that were with him could find any there, nor diſcover any one that brought it, nor were there any geeſe kept at the houſe, nor other geeſe came near it. And laſtly, this deponent ſaith, That his ſon would run upon his hands and feet together, as faſt as moſt men could run upon their feet alone, and his body would be ſometimes ſo heavy, that two or three ſtrong men could hardly lift him up; and at other times as light as a bag of feathers.

John Walmſly of Harwood, in the ſaid county of Lancaſter, ſadler, depoſes, That he hath ſeen the ſaid Richard Dugdale in a fit, held in a chair by ſix men. And whilſt his feet were off the ground, he hath leaped up in the chair for two or three hours together, as faſt as a man can ordinarily count any thing, and hath ſo ſweated thro' his cloaths, that it hath ſtood like a dew upon them. Moreover, this deponent hath taken the ſaid Richard Dugdale by the ſhoe, betwixt this deponent's fore-finger and thumb, another taking him at his head, and ſo lifting him up,

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this deponent could not think he weighed ſix pounds.

And further this deponent ſays, That Mr. Jolly the miniſter, ſending word by him to the ſaid Richard's father, that the miniſters would be at his houſe, called Surrey, on ſuch a day, this deponent going the ſame day he was ſpoken to with his errand, the ſaid Richard declared it before this deponent mention'd it; as likewiſe what miniſters would be there.

And further, this deponent upon his oath ſaith, That the ſaid Richard Dugdale in ſome of his fits, opening his hand, hath received written papers into it, none of the by-ſtanders knowing how they came thither, which the ſaid Richard Dugdale hath given people about him. Alſo the ſaid deponent hath ſeen him ſhuffle ruſhes like cards, and play games on them, as tho' he had been playing with ſome other perſon with whom he had chid about the caſts, curſing and ſwearing about his play, ſaying, Do not gameſters thus? He likewiſe play'd with ruſhes as if they had been dice, and uſing exactly ſeveral expreſſions, ſaying, People think this is laid upon me for my ſins, but I never was a gameſter in my life, neither know I how to play at ſuch games when out of my fits. And the ſaid Richard Dugdale did likewiſe play at bowls, making

making bowls of ruſhes; and when he had thrown the jack, he ſaid, I muſt now throw my gill; then running a good way, as if he had been running after a bowl, ſwearing, run, run, flee, flee, hold a biaſs; and ſometimes he catched up ruſhes, as if they had been bowls, ſwearing, ſirrah, ſtand out of the way, or I'll knock out your brains; adding, I never was a bowler: But don't gentlemen do thus?

And this deponent ſays, That the ſaid Richard Dugdale had ſeveral fits, after being threaten'd with his being brought before a juſtice of peace. Once being in his laſt fit, when this deponent was preſent, he declared his fit was thro' obſeſſion, and in a combination, which ſhould never be diſcover'd whilſt the world endured. And this deponent hath ſeen him in a great fit, as in a great agony with ſomething he could not ſee, and they hath been taken up and thrown backwards ſet upon his head, and ſo ſtood till he was pulled down by one John Fletcher. As alſo this deponent hath heard him curſe and ſwear, his geſture being ſo terrible, it would have frighted a man to come near him, and yet in a moment's time after, in ſuch a fear that he ſought to creep into any hole, or behind any body to have hid himſelf, and ſo lamented himſelf, as moved the ſtanders-by with great compaſſion. He would at other times have told

when

when his fits would begin, when he had two or three in one day, or three or four days aſunder, wherein he was never diſproved, that he knew of, which fits commonly began in the calf of his leg, and wrought upwards into the cheſt of his body, and then he was thrown down, where he would lie for a good while as dead, or breathleſs, and then would have a ſtrange noiſe in his mouth and noſe, and there would to his apprehenſion, be ſomething like whelps in his boſom before he roſe, after which ſometimes he would be very furious, ſometimes more quiet.

John Liveſy, of Clayton, in the county of Lancaſter, maketh oath, That he the deponent being at home with him, the ſaid Richard Dugdale, he curſed and ſwore, making anſwer to ſomething at the window that he could not ſee, whom he called Nicholas, ſaying, he would go with him. And this deponent being with him at the chapel-door, he then being in a trance, this deponent obſerved there would be ſuch noiſe in his breaſt, as went in chorus with the people's voices, ſinging, or tuning as they did, and ceaſing when they ceaſed; and whilſt his eyes were cloſe ſhut, he told a woman ſhe had a pipe in her pocket, which proved very true.

Alſo this deponent hath ſeen him run over three or four ſtiles with his eyes cloſed, and hath heard his voice as in his ordinary diſcourſe, when the

the deponent hath been above a mile diſtant from him.

Nathaniel Waddington, of Altham, in the county of Lancaſter, huſbandman, upon his oath ſaith, That he hath carried the ſaid Richard Dugdale in one of his fits, for the ſpace of eight roods, that at the beginning of ſome of his fits he would be as light as a feather-bolſter, but before he came out, heavier than a load of corn. That ſometimes this deponent hath taken him off the ground by his buttons with one hand, and to this deponent's thinking, he hath weigh'd but twenty pounds. And further this deponent ſaith, That in ſome of his fits, a ſwelling as big as a man's hand in one of his legs, moved towards his knee, that in ſome of his fits he had more ſtrength than ſix ſtrong men.

John Darrell, of Wiſmall, in the county of Lancaſter, huſbandman, maketh oath, That he hath ſeen the ſaid Richard Dugdale dance upon his knees, without touching the ground with his toes, with his body bowed forward, and that for the ſpace of a quarter of an hour, with as much activity, as if he had been upon his feet. And alſo ſeen him dance upon his toes, quickly changing to dance upon his knees, and ſo hath leaped up again upon his feet, and

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hath ſeen him in his fits, have motions of dancing antickly, kept down in a chair.

William Seller, of Pendleton, in the county of Lancaſter, huſbandman, maketh oath, That he heard the ſaid Richard Dugdale in his fits, utter words which this deponent underſtood not; in one of which fits, twelve men could not hold him, but with eaſe they could throw them a good diſtance from him. And another time, the deponent being told by Mr. Jolly, he expected the ſaid Richard Dugdale would have a fit about ſeven o'clock next morning, wiſhing he would ſee the ſaid Dugdale, giving this deponent five ſhillings for him. But before this deponent could come up to the ſaid Richard Dugdale he ſaid here is a man will bring money to-day, and fell a leaping and dancing in the barn, as a token of joy; but after awhile, ſeeming to be diſpleas'd with ſomething, he ſaid, Dick, Dick, thou ſhalt have meat enough; and not long after this, fell down as dead, and in a little time turned on his back, and ſeem'd to fall to doting; at which time this deponent, with Richard Dugdale his uncle, lifted him up twice, and found him as light as a hat or a walking-cane. And when he was ſenſible, this deponent demanded of him the occaſion of his diſtemper, and whether he had not made ſome contract with the devil? He anſwer'd, would you have me to lie? This deponent

ponent alſo maketh oath, That at a meeting at one William Waddington's houſe in Altham, the ſaid Richard Dugdale made ſuch a noiſe, as terrified ſeveral people, inſomuch that they left the houſe; and at the ſame time this deponent heard two diſtinct voices at once come from him the ſaid Dugdale, the one being a very hideous noiſe, which running thro' the croud, put ſome people into horrible trembling, ſo that ſome of them ſaid, They thought the devil went out of him.

Lawrence Robertſhaw, of Harwood, in the county of Lancaſter, woollen-weaver, depoſeth, and ſaith upon oath, That he heard one of the miniſters there preſent, and the devil, as he ſuppoſeth, in the ſaid Richard Dugdale, talk one to another. One paſſage this deponent well remembers, viz. The miniſter ſaid, ſatan, thou haſt made a trial both of heaven and hell, which of them likeſt thou beſt? To which an anſwer was given by ſatan (as this deponent ſuppoſed) ſaying hell is my palace and paradiſe, where I'll bring thee ſhortly. Upon which the ſaid Richard Dugdale ſhiver'd, as if one joint would have fallen from another; and many other ſayings could this deponent report, if he was required.

Thomas Booth, of Hay-houſe, in the county of

of Lancaſter, carpenter, maketh oath, That he heard ſeveral voices coming from the ſaid Richard Dugdale, his lips not moving, and his tongue appearing to be ſtrangely rolled in a lump, and his eye-balls turned inwards, at the time when the ſeveral voices came from him. And further, this deponent ſaith, That in the time of his fits, the ſaid Richard Dugdale was of an exceeding lightneſs, and again of an extraordinary heavineſs, ſometimes as light as a chip, and again as heavy as a horſe, and all in one and the ſame fit.

James Abbot, of Whitberk, in the county of Lancaſter, declares, That he went on purpoſe to ſee the ſaid Richard Dugdale at Surrey, the place of his abode, having no acquaintance with him, nor had he any knowledge of this informant, as this informant verily believeth. When this informant came, the ſaid Richard Dugdale being in one of his ſaid fits, ſaid, Abbot, thou thinkeſt nobody knows thee; but, I know thee well enough; thou muſt go into Cheſhire and Staffordſhire; when, as this informant ſays, he had not ſo much as a deſign of ſuch a journey to his remembrance, but accordingly it happen'd, that this informant went that journey ſoon afterwards.

William Liveſay, of Whalley, in the county of

of Lancaſter, ſhoemaker, informs, That he being in Whalley, deſired ſeveral young men to go with him to Surrey (above half a mile diſtant) but they refuſed. When the informant came to the barn, where the ſaid Richard Dugdale was, the ſaid Dugdale told this informant, that he had deſired ſeveral perſons to come along with him, but they had denied him, naming Ned Dean in particular. And he further informeth, that the ſaid Richard Dugdale, on his feet, three yards from the wall of the barn, was as ſoon as he could turn himſelf, ſet ſtraight upon his head, and was as ſtiff as a tree.

John Fletcher, of Harwood, in the county of Lancaſter, huſbandman, declares, that he hath ſeen the ſaid Richard Dugdale in many of his fits, wherein he hath barked like a maſtiff dog, being then as ſtrong as ten men. For this informant hath been of the ten that have had undertaken to hold him. Alſo that this informant one time found him in the river of Calder up to the neck in water, crying out, and ſaying, Wilt thou drown me? ſtriking at the ſame time upon the water with two ſticks; whereupon this informant, with the help of others, by a rope, drew him out of the water. The ſaid Dugdale being then in a dumb fit, which began in the water, and continued near four hours after. And further, this informant ſaith, he found in

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the barn where the ſaid Richard Dugdale lay, a round hole in the hay like a hen's neſt, wherein were ſeven ſtones laid together. And this informant hath taken up ſeveral ſtones caſt by the ſaid Dugdale, running upon his hands and feet, barking and howling. And the ſaid Dugdale being ſat down, he hath ſeen him ſeveral times, thrown five or ſix yards from the place. He further ſays: I was one night in bed with the ſaid Dugdale, and I felt ſomething come up towards my knees; then I felt it creep up till it came towards my heart, and it was about the bigneſs of a little dog or cat, and it ſlipped thro' my hands as if it had been a ſnig; and when we were in bed there hath very often been ſomething in bed knattering, as tho' there had been mice or rats, and we ſearched the bed, but it was not harmed, and things have ſeemed to our thinking to have fallen in the houſe, as if all had been broken, yet in the morning nothing ſtirred; and one ſabbath-day there was a knife length-ways in his mouth, none knowing how it came there, where it was held ſo very faſt, that I with much ado pulled it out, and aſked the company whether any of them wanted a knife? They all ſaid, no, till one Jeremy Webſter, who was newly come in, ſaid, I had one when I came in, and I think he cannot have got it out of my pocket; but he finding nothing but a ſheath in his pocket, claimed the knife, and it was certainly his.

He further ſays, that when the ſaid Richard Dugdale was in a fit, about five o'clock in the night, John Hindle pricked a large pin in his feet, and he neither ſtirred nor complained at all. Beſides, in one of his fits I heard him tell, that he muſt vomit a hair button, and a curtain-ring, which I ſaw him do within an hour. I have ſeen him for a quarter of an hour together dance upon his knees, with as much activity as any one on their feet.

Nathaniel Waddington teſtifies, firſt, That he hath ſeen Richard Dugdale gallop round the barn ſeveral times together; and heard him whinnying much like a horſe, and making a noiſe as if a horſe had been eating provender. Secondly, that he told things in his fits, which neither he nor any could by lawful art. As one time the ſaid Nathaniel Waddington, and his neighbour Joſeph Hargreaves, going to Surrey, to ſee Richard Dugdale, they called at the houſe of a neighbour of theirs, to deſire the maſter to go with them; but a relation's averſeneſs prevented him. Richard was in a fit at the ſame time, and ſpoke it before a great number of people, that Nathaniel Waddington, and Joſeph Hargreaves were coming; that they called on ſuch a one whom he named, and told further, that Goodman's wife hinder'd him; and the circumſtances of things were ſuch, that Richard Dugdale could

could have no intelligence; and his relation ſo particular, that it could not be an uncertain gueſs.

Further, that a certain perſon going to ſee Richard Dugdale, took ſome biſcuit, and a piece, or ſome pieces of gold, on purpoſe, as the perſon ſaid, to try whether Richard Dugdale could diſcover it. Soon after the party came to Surrey, the relater ſaw the perſon ſtanding upon a ſeat to take a fuller view of Dugdale in his fit. Dugdale immediately treated her very rudely, diſcover'd the biſcuit, and ſaid, I'll play at cards with thee for thoſe guineas in thy pocket, &c. Theſe words the relater heard Richard Dugdale ſpeak in his fit. And further, John Fielding, joiner, related in the hearing of the ſaid Nathaniel Waddington, that he the ſaid John Fielding was working at his calling, above thirty miles diſtance from Surrey; and that Richard Dugdale in one of his fits ſaid, John Fielding is this day at ſuch a place working, and named the piece of work he had in hand at that time. The ſaid John Fielding coming over to ſee his relations, ſeveral perſons, who heard Dugdale ſpeak theſe words, and relate ſuch ſtrange circumſtances, came to the ſaid John Fielding to know whether it was true; this he acknowledged, being much ſurpriſed at their relation. Thirdly, That he aſked this Richard

Dugdale when he came out of his fits, whether he could give an account of any of thoſe things which paſſed in the fit; this he denied; yet once related a ſtrange paſſage; that in his fit he thought he had the diſtinct ſight of a perſon, and told the poſture he thought he ſaw him in, and the place where, many miles from the place where Richard had his fit. Which things concerning that perſon, were found true upon inquiry.

He further teſtifies, That the ſaid Richard Dugdale in his fits would ſometimes pretend that a good ſpirit was in him, and then would in a long diſcourſe ſpeak againſt ſeveral ſins, viz. drinking, gaming, &c. bringing ſeveral ſimilar texts of ſcripture, naming book, chapter, verſe, either whole or part, as much as was pertinent. Mr. John Grimſhaw examined the places, and found them true; and that Richard Dugdale in his diſcourſe would uſe many pretty ſimilitudes.

To theſe teſtimonials we could have added many others, given in upon oath, information, or voluntary declaration, who heard or ſaw what was ſaid and done by this unhappy demoniac in his fits; but as theſe teſtimonies are little more than a confirmation or repetition of the particulars before mentioned, we ſhall not take up the reader's time with a recital of them; except only ſome few in confirmation of the whole. The

firſt

firſt is an atteſtation given under the hands of ſome miniſters, thus:

We whoſe names are ſubſcribed, being miniſters of the goſpel, having read or heard the affidavits and depoſitions taken before the right honourable Hugh Lord Willoughby, and Ralph Egerton, Eſq; two of his Majeſty's juſtices of the peace, for the county Palatine of Lancaſter, concerning one Richard Dugdale of Surrey, in the pariſh of Whalley, do verily believe the truth of the ſame, and that the ſtrange fits of the ſaid Dugdale were by a diabolical power.

Given at Blackburn, Auguſt 6, 1695.	Tho. Crompton,	Samuel Angier,
	Peter Aſpinwall,	Nat. Haywood,
	John Crompton,	Samuel Eaton,
	John Parr,	Nat. Scholes.

I do hereby teſtify (as many more will, if there be occaſion) from my own obſervation as an eye and ear-witneſs, at the meetings concerning Richard Dugdale, that I verily believe, he was then under a diabolical poſſeſſion, or obſeſſion. I do alſo teſtify, That he is now delivered from that ſupernatural malady; and that no other probable means of his deliverance may be aſſigned, but the word of God, and prayer with faſting; which ſpiritual means were made uſe of by ſeveral miniſters with great faithfulneſs and diligence, for a conſiderable time together.

Witneſs my hand, June 10, 1695,
ROBERT WHITEAKER, Phyſician.

RICHARD DUGDALE'S Certificate, July 10, 1695.

I Richard Dugdale, ſon of Thomas Dugdale, near Whalley, in Lancaſhire, Gardener; do certify all to whom this may come, That my former ſtrange fits, were not any of them by any cheat, or art of man, that I know of, but, as I do verily believe, were cauſed by the devil; from whom, and from my terrible fits, I do verily believe my body was cleared, thro' the miniſter's prayers, at or about Lady-Day, 1690. After which I never had any more ſuch fits; whereupon I went and took ſome phyſick for the clearing of my body from any ill humours, it might have gotten by my ſaid fits.

Witneſs my hand,

RICHARD DUGDALE.

Signed in the preſence of

JAMES GREGSON,

THOMAS JOLLY.

Having given this large account of the diabolical poſſeſſion of this unhappy youth, the various ways by which it operated upon him, and the manner of his deliverance from it; it may be expected we ſhould ſay ſomething of the original of this ſupernatural diſorder, and how he

he came at firſt ſubjected to it. This we are enabled to do from his own confeſſion, which is as follows:

The ſaid Richard Dugdale ſays, That he was in health of body and mind, at the age of eighteen years or thereabouts. That about the nineteenth year he was a hired ſervant with Thomas Liſter, of Arnold's-bigging, in the county of York, Eſq; and begging leave of his ſaid maſter to go to a ruſh-bearing at Whalley, and being in drink at Whalley, he fell out with a man, and fought abundantly that night about dancing. That afterwards he went to his father's houſe. The day after, he went from his father's houſe to Arnold's-bigging, and on the road being troubled in mind, he thought he ſaw ſeveral apparitions, but could not tell the reſemblance thereof. The day afterwards, he went to make hay, and found himſelf clogged with ſome heavineſs, ſo that he could not work or ſtoop, and from thence he went to a well about a field's breadth from the hall aforeſaid, and ſaw a gallon pail ſtanding at the well; and that he laid himſelf down to drink at the well; and as he was drinking there came up to him a neighbouring woman of good repute, and adviſed him not to drink ſo much water, but rather go up to the hall, and get drink, telling him that ſo much water was enough to ruin him; he took her advice, went up to the hall, and got ſome

drink from the cook maid, and then went up into his chamber, and being after ſome time laid down upon the bed, the chamber door opened of itſelf, as he thought, and there appeared ſomething like a ſmoak or miſt, which preſently vaniſhed, and afterwards there came partly a fear upon him. Immediately after, he thought there came to him, the likeneſs of a hard favour'd man, who, at that time, he thought had been one Hindle, a fellow-ſervant, whoſe hair ſeemed to be clipped cloſe to his ears, and lay very heavy upon his breaſt, ſo that he aſked him what he would do with him? and ſuddenly after ſpeaking, he thought the viſion turned into the likeneſs of a naked child; he thought he got hold of the naked child by the knee, and that the child turned into the likeneſs of a filmer, and went away with a ſhrill ſchreak. All this was done when he was awake as he is now, to his thinking. Immediately after this, he ſays, he was very troubleſome, ſo that two women could ſcarce hold him, and that he raved of one Dr. Chew, and deſired a woman to ſend for his uncle to go with him to the ſaid doctor, who was the firſt and laſt phyſician he had phyſic from.

This is the account Dugdale gives of the commencement of his diſorder; what followed has been already ſeen. We ſhall now proceed to give

give a Narrative of an affair more extraordinary and aſtoniſhing than any thing that has been yet related.

An Account of what happened in SWEDEN, in the Years 1669, 1670, &c. in Relation to ſome Perſons that were accuſed, tried and executed for Witchcraft: Together with the extraordinary Caſe of a Boy at MALUROE, in CHANEN. Done from the HIGH DUTCH, by ANTHONY HORNECK, D. D.

DR. Horneck in his introduction to this narrative acquaints his readers, that the paſſages here related wrought ſo great a conſternation, not only upon the natives, but ſtrangers too, that the Heer Chriſtian Rumpf, then reſident from the States General at Stockholm, thought himſelf obliged to ſend away his little ſon for Holland, leſt he ſhould be endanger'd by theſe villainous practices, which ſeem'd to threaten all the inhabitants of the kingdom. And a friend of mine, adds the doctor, being then

then in Holſtein, remembers very well, that the Duke of Holſtein ſent an expreſs to the king of Sweden to know the truth of this famous witch-craft. To whom the king modeſtly reply'd, That his Judges and commiſſioners had cauſed divers men, women, and children to be burnt and executed upon ſuch pregnant evidences as were brought before them; but whether the actions they confeſſed, and which were proved againſt them, were real, or only effects of a ſtrong imagination, he was not, as yet, able to determine.

Add to all this, continues the doctor, that the circumſtances mentioned in the enſuing narrative, are at this day to be ſeen in the Royal Chancery at Stockholm, and a perſon of my acquaintance offered me to procure a copy of them under the hands of public regiſters, if I deſired it. Not to mention that in the year 1672, Baron Sparr, who was ſent ambaſſador from the crown of Sweden to the court of England, did upon his word aver the matter of fact recorded here, to be undoubtedly true, to ſeveral perſons of note and eminency, with other particulars, ſtranger than thoſe ſet down in theſe papers. And to this purpoſe, divers letters were ſent from Sweden and Hamburg to ſeveral perſons here in London; inſomuch that ſhould a man born in, or acquainted with thoſe parts, hear

any

any perſon diſpute the truth of it, he would wonder where people have lived, or what ſullen humour doth poſſeſs them to diſbelieve that, which ſo many thouſands in that kingdom have felt the effects of.

The doctor concludes with the teſtimony of the Lord Leonbergh, envoy extraordinary from the king of Sweden, then living in York Buildings; which teſtimony he ſets down in his own words as follow:

" Having read this narrative, I could do no " leſs, than upon the requeſt of the tranſlator " and publiſher of this ſtory, acknowledge, " That to my beſt remembrance, and according " to the beſt reports that have been made to me, " the matter of fact mentioned in it, is true, " and that the witches confeſſed ſuch things, " and were accordingly executed.

Witneſs my hand,

London, LEONBERGH.
March 8, 1684.

A Relation of the ſtrange Witchcraft diſcover'd in the Village MOHRA, in SWEDELAND.

THE news of this Witchcraft coming to the king's ear, his majeſty was pleaſed to appoint commiſſioners, ſome of the clergy, and ſome of the laity, to make a journey to the town above-mentioned, to examine the whole buſineſs; and accordingly the examination was ordered to be on the thirteenth of Auguſt; and the commiſſioners met on the twelfth in the ſaid village, at the parſon's houſe, to whom both the miniſter and ſeveral people of faſhion complained with tears in their eyes, of the miſerable condition they were in, and therefore begg'd of them to think of ſome way, whereby they might be deliver'd from that calamity. They gave the commiſſioners very ſtrange inſtances of the devil's tyranny among them; how by the help of witches, he had drawn ſome hundreds of children to him, and made them ſubject to his power; how he hath been ſeen to go in a viſible ſhape thro' the country, and appeared daily to the people; how he had wrought upon the poorer ſort, by preſenting them with meat and drink, and this way allured them to himſelf, with other circumſtances to be mentioned hereafter. The inhabitants of the village added, with very great lamentations, that

that tho' their children had told all, and themſelves ſought God very earneſtly by prayer, yet they were carried away by him; and therefore begg'd of the lords commiſſioners to root out this helliſh crew, that they might regain their former reſt and quietneſs; and the rather, becauſe the children that uſed to be carried away in the country or diſtrict of Elfdale, ſince ſome witches had been burnt there, remained unmoleſted.

The thirteenth of Auguſt, being the laſt humiliation day inſtituted by authority, for removing of this judgement, the commiſſioners went to church, where there appeared a conſiderable number both of young and old. The children could read moſt of them, and ſing pſalms, and ſo could the women, tho' not with any great zeal or fervour. There were preached two ſermons that day, in which the miſerable caſe of thoſe people, that ſuffered themſelves to be deluded by the devil, was laid open; and theſe ſermons were at laſt concluded with fervent prayers.

The publick worſhip being over, all the people of the town were called together to the parſon's houſe, near three thouſand of them. Silence being commanded, the king's commiſſion was read publickly in the hearing of them all, and they were charged under very great penalties, to conceal nothing of what they knew, and to ſay nothing

nothing but the truth; thoſe eſpecially who were guilty, that the children might be delivered from the clutches of the devil. They all promiſed obedience; the guilty feignedly, but the guiltleſs weeping and crying bitterly.

On the fourteenth of Auguſt the commiſſioners met again, conſulting how they might withſtand this dangerous flood. After long deliberation, an order alſo coming from his majeſty, they did reſolve to execute ſuch as the matter of fact could be proved upon; examination being made, there were diſcover'd no leſs than threeſcore and ten in the village aforeſaid; three and twenty of which freely confeſſing their crimes, were condemned to die; the reſt, one pretending ſhe was with child, and the other denying and pretending not guilty, were ſent to Faluna, where moſt of of them were afterwards executed.

Fifteen children who likewiſe confeſſed that they were engaged in this witchery died as the reſt; ſix and thirty of them betwixt nine and ſixteen years of age, who had been leſs guilty, were forced to run the gauntlet; twenty more who had no great inclination, yet had been ſeduced to thoſe helliſh enterprizes, becauſe they were very young, were condemned to be laſh'd with rods upon their hands, for three Sundays together at the church door; and the aforeſaid ſix and thirty were alſo doom'd to be laſhed this way,

way, once a week, for a whole year together. The number of the ſeduced children were about three hundred.

On the 25th of Auguſt, execution was done upon the notoriouſly guilty, the day being bright and glorious, and the ſun ſhining, and ſome thouſands of people being preſent at the ſpectacle. The order and method obſerved in the examination was thus:

Firſt the commiſſioners and neighbouring juſtices went to prayer; this done, the witches, who had moſt of them children with them, which they had either ſeduced, or attempted to ſeduce, from four years of age to ſixteen, were ſet before them. Some of the children complained lamentably of the miſery and miſchief they were ſometimes forced to ſuffer of the witches.

The children being aſked whether they were ſure, that they were at any time carried away by the devil? they all declared they were, begging of the commiſſioners, that they might be freed from that intolerable ſlavery.

Hereupon the witches themſelves were aſked, whether the confeſſions of theſe children were true, and were admoniſhed to confeſs the truth, that they might turn away from the devil unto the living God. At firſt moſt of them did very ſtiffly, and without ſhedding the leaſt tear deny it, tho' much againſt their will and inclination.

After

After this, the children were committed, every one by themſelves, to ſee whether their confeſſions did agree or no; and the commiſſioners found that all of them, except ſome very little ones. who could not tell all the circumſtances, did punctually agree in the confeſſion of particulars.

In the mean while, the commiſſioners that were of the clergy, examined the witches, could not bring them to any confeſſion, all continuing ſtedfaſt in their denials, till at laſt ſome of them burſt out into tears, and their confeſſion agreed with what the children had ſaid. And theſe expreſſed their abhorrency of the fact, and begg'd pardon; adding, that the devil, whom they called Lodyta, had ſtopp'd the mouths of ſome of them, and ſtopp'd the ears of others; and being now gone from them, they would no longer conceal it, for they now perceived his treachery.

The confeſſion which the witches made in Elfdale, to the judges there, agreed with the confeſſion they made at Mohra, and the chief things they confeſſed, conſiſted in theſe three points.

I. Whither they uſed to go.

II. What

II. What kind of place it was they went to, called by them Blockula, where the witches and the devil uſed to meet.

III. What evil or miſchief they had done or deſigned there.

I. Firſt, of their journey to Blockula, and their confeſſion.

We of the province of Elfdale, do confeſs, that we uſed to go to a gravel pit, which lay hard by a croſs-way, and there we put on a veſt over our heads, and then danced round, and after this ran to the croſs-way, and called the devil thrice, firſt with a ſtill voice, the ſecond ſomewhat louder, and the third time very loud, with theſe words, Anteceſſor come and carry us to Blockula. Whereupon he immediately uſed to appear, but in different habits; but for the moſt part we ſaw him in a grey coat, and red and blue ſtockings; he had a red beard, a high crown'd hat with linen of divers colours wrapp'd about it, and long garters upon his ſtockings.

Then he aſked us whether we would ſerve him with ſoul and body? if we were content to do ſo, he ſet us on a beaſt which he had there ready, and carried us over churches and high walls; and after all, we came to a green meadow, where Blockula lies. We muſt procure ſome ſcrapings of altars, and filings of church clocks; and

then he gives us a horn with a ſalve in it, where-with we do anoint ourſelves; and a ſaddle with a hammer and a wooden nail, thereby to fix the ſaddle; whereupon we call upon the devil, and away we go.

Thoſe that were of the town of Mohra, made in a manner the ſame declaration. Being aſked, whether they were ſure of a real perſonal tranſportation, and whether they were awake when it was done? they all anſwered in the affirmative, and that the devil ſometimes laid ſomething down in the place that was very like them; but one of them confeſſed, that he did only take away her ſtrength, and her body lay ſtill upon the ground; yet ſometimes he took even her body with him.

Being aſked, how they could go with their bodies thro' chimneys and broken panes of glaſs, they ſaid the devil did firſt remove all that might hinder them in their flight, and ſo they had room enough to go.

Others were aſked, how they were able to carry ſo many children with them? they anſwer'd, That when the children were aſleep they came into the chamber, laid hold of them, and they ſtraightway awaked, and aſked them whether they would go to a feaſt with them? To which, ſome anſwered yes, others, no, yet they were all

all forced to go. They only gave the children a ſhirt, a coat, and a doublet, which was either red or blue, and ſo they did ſet them upon a beaſt of the devil's providing, and then they rid away.

The children confeſſed the ſame thing; and ſome added, that becauſe they had very fine cloaths put upon them, they were very willing to go.

Some of the children concealed it from their parents, but others diſcovered it to them preſently.

The witches declared, moreover, that, till of late, they never had that power to carry away children, but only this year and the laſt, and the devil did at this time force them to it; that heretofore it was ſufficient to carry but one of their children, or a ſtranger's child with them, which yet happened ſeldom; but now he did plague them and whip them, if they did not procure him children, inſomuch that they had no peace nor quiet for him; and whereas one journey a week would ſerve turn, from their own town to the place aforeſaid, now they were forced to run to other towns and places for children, and that they brought with them, ſome fifteen, ſome ſixteen children every night.

For their journey, they ſaid, they made uſe of all ſorts of inſtruments, of beaſts, of men, of ſpits and poſts, according as they had opportunity; and if they ride upon goats, and have many children with them, that all may have room, they ſtick a ſpit into the back-ſide of the goat, and then are anointed with the aforeſaid ointment. What the manner of their journey is, God alone knows: Thus much was made out, that if the children did at any time name the name of thoſe that had carried them away, they were again carried by force either to Blockula, or to the croſs-way, and there miſerably beaten, inſomuch that ſome of them have died of it: and this ſome of the witches confeſſed; and added, that now they were exceeding troubled and tortured in their minds for it.

The children thus uſed look'd mightily bleak, wan and beaten. The marks of the laſhes, the judges could not perceive in them, except in one boy, who had ſome wounds and holes in his back, that were given him with thorns; but the witches ſaid, they would quickly vaniſh.

After this uſage the children are exceeding weak; and if any be carried over night, they cannot recover themſelves the next day; and they often fall into fits, the coming of which they know by an extraordinary paleneſs that ſeizes on the children; and if a fit comes upon them,

them, they lean on their mother's arms, who ſit up with them ſometimes all night; and when they obſerve the paleneſs coming, ſhake the children, but to no purpoſe.

They obſerve farther, That their childrens breaſts grew cold at ſuch a time, and they take ſometimes a burning candle and ſtick it in their hair, which yet is not burnt by it. They ſwoon upon this paleneſs, which ſwoon laſteth ſometimes half an hour, ſometimes an hour, ſometimes two hours, and when the children come to themſelves, they mourn and lament, and groan moſt miſerably, and beg exceedingly to be eaſed. This two old men declared upon oath before the judges, and called all the inhabitants of the town to witneſs, as perſons who had moſt of them experience of this ſtrange ſymptom of their children.

A girl of Elfdale confeſſed, that naming the name of JESUS, as ſhe was carried away, ſhe fell ſuddenly upon the ground, and got a great hole in her ſide, which the devil preſently healed up again, and away he carried her; and to this day the girl confeſſed, ſhe had an exceeding great pain in her ſide.

Another boy confeſſed, That one day he was carried away by his miſtreſs, and to perform the journey, he took his own father's horſe out

of the meadow where it was, and upon his return, ſhe let the horſe go into her own ground. The next morning, the boy's father ſought for his horſe, and not finding it, gave it over for loſt; but the boy told him the whole ſtory, and ſo his father fetch'd his horſe back again, and this one of the witches confeſs'd.

II. Of the place where they uſed to aſſemble called Blockula, and what they did there.

They unanimouſly confeſſed, that Blockula is ſituated in a delicate large meadow, whereof you can ſee no end. The place or houſe they met at, had a gate painted with divers colours; thro' the gate they went into a little meadow diſtinct from the other, where the beaſts went that they uſed to ride on: But the men whom they made uſe of in their journey, ſtood in the houſe by the gate in a ſlumbering poſture, ſleeping againſt the wall.

In a huge large room of this houſe, they ſaid, there ſtood a very long table, at which the witches ſet down; and that hard by this room was a chamber were there were very lovely and delicate beds.

The firſt thing, they ſaid, they muſt do at Blockula, was, that they muſt deny all and devote

vote themſelves body and ſoul to the devil, and promiſe to ſerve him faithfully, and confirm all this with an oath. Hereupon they cut their fingers, and with their blood writ their names in his book. They added, that he cauſed them to be baptized too, by ſuch prieſts as he had there, and made them confirm their baptiſm with dreadful oaths and imprecations.

Hereupon the devil gave them a purſe, wherein there were filings of clocks with a ſtone tied to it, which they threw into the water, and then were forced to ſpeak theſe words, As theſe filings of the clock do never return to the clock from which they are taken, ſo may my ſoul never return to heaven. To which they added blaſphemy, and other oaths and curſes.

The mark of their cut fingers is not found in all of them: but a girl who had been ſlaſhed, over her finger, declared, that becauſe ſhe would not ſtretch out her finger, the devil in anger had ſo cruelly wounded it.

After this they ſet down to table; and thoſe that the devil eſteemed moſt, were placed neareſt to him; but the children muſt ſtand at the door, where he himſelf gives them meat and drink.

The diet they uſed to have there, was, they

ſaid, broth with colworts and bacon in it, oat-meal, bread ſpread with butter, milk, and cheeſe. And they added, that ſometimes it taſted very well, and ſometimes very ill. After meals they went to dancing, and in the mean while ſwore and curſed moſt dreadfully, and afterwards went to fighting one with another.

Thoſe of Elfdale confeſſed, that the devil uſed to play upon a harp before them, and afterwards to go with them he liked beſt, into a chamber, where he committed venerous acts with them; and this indeed all confeſſed. That he had carnal knowledge of them, and that the devil had ſons and daughters by them, which he did marry together, and brought forth toads and ſerpents.

One day the devil ſeemed to be dead, whereupon there were great lamentations at Blockula; but he ſoon awaked again. If he hath a mind to be merry with them, he lets them all ride upon ſpits before him; takes afterwards the ſpits, and beats them black and blue, and then laughs at them. And he bids them believe that the day of judgement will come ſpeedily, and therefore ſets them to work to build a great houſe of ſtone, promiſing that in that houſe he will preſerve them from God's fury, and cauſe them to enjoy the greateſt delights and pleaſures: But

while

while they work exceeding hard at it, there falls a great part of it down again, whereby ſome of the witches are commonly hurt, which makes him laugh, but preſently he cures them again.

They ſometimes ſaid, they had ſeen a very great devil like a dragon, with fire round about him, and bound with an iron chain; and the devil that converſes with them tells them, that if they confeſs any thing, he will let that great devil looſe upon them, whereby all Swedeland ſhall come into great danger.

They added, that the devil had a church there, ſuch another as in the town of Mohra. When the commiſſioners were coming, he told the witches, they ſhould not fear them; for he would certainly kill them all. And they confeſſed, that ſome of them had attempted to murder the commiſſioners, but had not been able to effect it.

Some of the children talked much of a white angel, who uſed to forbid them what the devil had bid them to do, and told them that theſe doings ſhould not laſt long: what had been done, had been permitted, becauſe of the wickedneſs of the people, and this carrying away of the children ſhould be made manifeſt. And they added, that this white angel would place himſelf at the door

door between the witches and the children; and when they came to Blockula, he pulled the children back, but the witches went in.

III. Of the miſchief or evil which the witches promiſed to do to men and beaſts.

They confeſſed, that they were to promiſe the devil that they would do all that's ill; and that the devil taught them to milk, which was in this wiſe: They uſed to ſtick a knife in the wall, and hang a kind of a label to it, which they drew and ſtroaked, and as long as this laſted, the perſons whom they had power over, were miſerably plagued, and the beaſts were milked that way, till ſometimes they died of it.

A woman confeſſed, that the devil gave her a wooden knife, wherewith, going into houſes, ſhe had power to kill any thing ſhe touched with it; yet there were few that would confeſs that they had hurt any man or woman.

Being aſked, whether they had murdered any children, they confeſſed, that they had indeed tormented many, but did not know whether any of them died of thoſe plagues. And added, that the devil had ſhewed them ſeveral places, where he had power to do miſchief.

The

The miniſter of Elfdale declared, that one night, theſe witches were to his thinking, upon the crown of his head, and that from thence he had a long continued pain of the head.

One of the witches confeſſed too, that the devil had ſent her to torment that miniſter; and that ſhe was ordered to uſe a nail, and ſtrike it into his head, but it would not enter very deep, and hence came that head-ach.

The aforeſaid miniſter ſaid alſo, that one night he felt a pain, as if he were torn with an inſtrument that they cleanſe flax with, or a flax comb; and when he waked, he heard ſomebody ſcratching and ſcraping at the window, but could ſee nobody. And one of the witches confeſſed, that ſhe was the perſon that did it, being ſent by the devil.

The miniſter of Mohra declared alſo, that one night one of theſe witches came into his houſe, and did ſo violently take him by the throat, that he thought he ſhould have been choaked; and waking he ſaw the perſon that did it; but could not know her; and that for ſome weeks he was not able to ſpeak, or perform divine ſervice.

An old woman of Elfdale confeſſed, that the devil

devil had help'd her to make a nail, which ſhe ſtruck into a boy's knee, of which ſtroke the boy remained lame a long time. And ſhe added, that before ſhe was burnt, or executed by the hand of juſtice, the boy would recover.

They confeſſed alſo, that the devil gives them a beaſt about the bigneſs and ſhape of a young cat, which they call a carrier; and that he gives them a bird too, as big as a raven, but white; and theſe two creatures they can ſend any where, and wherever they come, they take away all ſorts of victuals they can get, butter, cheeſe, milk, bacon, and all ſorts of ſeeds whatever they find, and carry it to the witch. What the bird brings they may keep for themſelves, but what the carrier brings, they muſt reſerve for the devil, and that's brought to Blockula, where he gives them of it ſo much as he thinks fit.

They added likewiſe, that theſe carriers fill themſelves ſo full ſometimes, that they are forced to ſpew by the way, which ſpewing is found in ſeveral gardens, where colworts grow, and not far from the houſes of thoſe witches. It is of a yellow colour like gold, and is called Butter of Witches.

The Lord's commiſſioners were indeed very ear-

earneſt, and took great pains to perſuade them to ſhew ſome tricks, but to no purpoſe; for they did all unanimouſly confeſs, that ſince they had confeſſed all, they found that all their witchcraft was gone, and that the devil at this time appeared to them very terrible, with claws on his hands and feet, and with horns on his head, and a long tail behind, and ſhewed to them a pit burning, with a hand put out; but the devil did thruſt the perſon down again with an iron fork; and ſuggeſted to the witches, that if they continued in their confeſſion, he would deal with them in the ſame manner.

The above-ſaid relation was taken out of the public regiſter, where all this is related with more circumſtances. And thro' all the country, there were prayers weekly in all churches, to the end, that Almighty God would pull down the devil's power, and deliver theſe poor creatures, who have hitherto groaned under it.

The extraordinary Caſe of a Boy at MALMOE in SCHONEN.

HAving in the introduction to the foregoing narrative taken notice of the Swediſh envoy extraordinary, it may not be unſuitable to the ſubject theſe papers treat of, to give the world an account of a very ſtrange paſſage, which the ſaid envoy hath taken very great pains to ſatisfy himſelf in; and of which he hath the publick teſtimony of the town where it was done by him, in the year 1678. An Alderman, or ſenator's ſon of Malmoe in Schonen, a city belonging to the king of Sweden, the boy being about thirteen years of age, his name Abraham Mechelburg, going to ſchool one morning, as the cuſtom is in that place, about ſix o'clock, ſtay'd there till eight, and then came home for his breakfaſt, which when he had eaten, he was going back to ſchool again, when juſt before the door, cloſe by the lowermoſt ſtep, there lay a little bundle of linen rags, which the lad out of curioſity took up and open'd, but found nothing in it, but partly pins, ſome crooked, ſome laid acroſs, ſome without points; partly broken horſe-nails, and nails without heads; partly, horſehair and ſuch traſh, which, as it anſwer'd not his expectation, he rent aſunder and threw away.

Some

Some few days after, the boy fell ill, and continued ſo for ſome time, no phyſician being able to gueſs what ailed him. At laſt he began to void little ſtones, at the orifice of the penis, which by degrees came forth bigger and bigger, ſome were perfect pebbles, of all ſorts of colours, and in proceſs of time, there came forth great uneven ſtones like pieces of rock, as if they were broken off a greater ſtone, whereof the envoy hath two by him, one given him by the father of the boy, and the other by the king's chirurgeon. Before the ſtones came forth there was a ſtrange motion in his belly, as if ſomething were alive in it, the ſtones ſeemed to crack within, and ſomething they heard, as if a ſtone were violently broken, and at this time he felt the greateſt pain. When the ſtones were ready to come forth, the penis was drawn in ſo deep, that the ſtanders-by could not perceive any thing of it, and after that, it dropp'd thoſe prodigious ſtones, which ſeem'd rather to be fetched from quarries, than produced by any ſaline or nitrous matter in the body. One of the ſtones of a reddiſh colour, with ſome grains of white in it, heavy, and ſuch as commonly lie in highways and common roads. When the ſtones came forth, the boy felt no pain, the pain being moſt upon him, when the ſtones within ſeem'd to crack, and a little before; and the

fit

fit was then ſo violent, that four or five men were forced to hold him. The boy in the mean while ſlept well at night, eat and drank as heartily as ever, diſcompoſed at no time, but when the fit of voiding theſe ſtones was coming upon him. This laſted two years. The parents had the boy pray'd for at church, and inſtantly beſought God at home, whenever any of thoſe fits came upon him, to turn the ſtream, and to ſtop the devil's power. The boy, after all, was as well as ever; rid abroad, and did all things as he uſed to do before this accident befell him. The envoy ſpoke both with the father and the boy, and tells me they are no indigent people, well to paſs, and people of good reputation in the town of Malmoe. While this misfortune laſted, the king of Sweden being then but a little way off, ſent ſome of his chirurgeons to the place, to know the truth thereof, who were by when the lad voided very ſtrange ſtones at the orifice of the penis, and gave the king an account of it. One of them, to be throughly ſatisfied, held his hand under the penis when it was drawn in, and there dropp'd a very odd ſtone, broad and angular, into his hand. The envoy being upon the place laſt year, enquired of all people, who he thought might not be very credulous, who unanimouſly bore witneſs of the thing; and upon his re-

queſt

queſt gave him the following account, which I have tranſlated out of the original.

ANTHONY HORNECK.

Be it known, that during the year 1678, and 1679, a very wonderful thing happen'd in this city of Malmoe, to one of the aldermen of the town, his name John Mechelburg, and his wife's Abla Kruthmeyer; for God having bleſſed them with three ſons, one of them Abraham by name, a boy at this time aged about ſixteen years, hath been very ſtrangely afflicted by a preternatural voiding of ſtones, inſomuch that during the ſpace of thoſe two years, he hath, thro' the virga of the penis, voided ſeveral hundreds of ſtones, great and ſmall, which being weighed together, weighed no leſs than twenty-one pounds, avoirdupoiſe, ſome weighing ſix, ſome ſeven, ſome eight, ſome nine ounces, full of angles, and much like pieces of a rock that's broken by force, or inſtruments fit for that purpoſe. Theſe broken ſtones ſometimes came forth at the boy's mouth, ſometimes he voided them by ſiege, and the parents of the child have confidently aſſured us, that before this misfortune, the boy had been ſick ſeveral weeks together, and kept his bed; during which ſickneſs, ſomething was ſeen moving in his body, as if it had been ſome live thing. After this ſickneſs there appeared the ſtones aforeſaid; the firſt that came

forth, exceeded not the bigneſs of half a pea, but in a ſhort time after they increaſed to a greater bulk; when they were ready to come away, the boy complained much of the ſpine of his back, where, as he ſaid, he found incredible pain. While this laſted, he neither made water, nor went to ſtool ſometimes in two months, ſometimes not in a quarter of a year; ſometimes the ſtones, when they were paſs'd thro' the virga, appeared bloody, and upon one of them there appeared a kind of talch. Notwithſtanding all this miſery, the boy continued to eat his meat very heartily, nor was he troubled with this pain at all in the night, but ſlept quietly, as he uſed to do. About the latter end of this unexampled paſſion and miſery, a matter of ſixty-four ſtones, for the moſt part ſmall, came forth very faſt, one upon the neck of another, and ſince the twentieth of September, 1679, this misfortune hath totally left him, and he is as well as ever; nor is there after all thoſe torments any defect to be found, or perceived, either in his body, or the aforeſaid member of the boy, but he continues ſafe and ſound unto this day.

And whereas in all probability, abundance of men, becauſe they have not been eye-witneſſes, will deride theſe paſſages as fabulous, we whoſe names are under-written, upon the requeſt and de-

deſire of the Lord John Leyonberg, envoy extraordinary of Sweden, have once more ſpoken and conferred with the parents of the boy, who have ſhewed us the aboveſaid ſtones, and given us one of the biggeſt as a preſent, and do hereby teſtify, that the paſſages related in the premiſes, are undoubtedly true; which teſtimony we have alſo ſigned with our own hands, that in caſe the aforeſaid envoy coming into foreign parts, ſhall have occaſion to ſpeak of theſe things, men may give credit to this relation.

Given at Malmoe,
September 20,
1680.

Chriſtophorus Roſtius, M. D. C. Prof.
Nicholaus Hambraus, paſtor & prepoſitus, Malmoy.
Wilhelmus Laurenbergius, V. D. M. Malmoy.
Martinus Torſtorius, co-miniſter, ibid.
Sigiſmund Aſcenborn, conſil. Malmoy, primar.
John Caſper Heublin, conſil. Malmoy.
Ephraim Koldewey, ſurgeon to the garriſon.

When the boy's father gave the envoy the bigger ſtone, he added this teſtimonial or certificate under his own hand.

In the year of our Lord, 1678, November 30, this ſtone came away from my ſon Abraham Me-

chelburg, thro' the virga of the penis, weighing three ounces and upwards,

JOHN MECHELBURG.

Malmoe,
April 26, 1680.

The leſſer ſtone was given to the envoy by one of the king of Sweden's chirurgeons, that held his hand to the orifice of the penis, and felt and ſaw it drop into his hand.

OF

OF

DREAMS.

DReams are generally the vagaries of the fancy agitated by the hurry or buſineſs of the day, and come and go without leaving any extraordinary impreſſion on the mind: yet in ſome caſes they are very ſignificant, and import ſome event, which is not to be foreſeen or evaded by any human means; as might be demonſtrated both from ſcripture and profane authors.

Cicero, in his treatiſe of divination, gives ſeveral inſtances of this kind.—Cælius, ſays he writes, that when Hannibal had a great mind to take away a golden pillar, that was in the temple of Juno Lacinia, being in doubt

with himſelf, whether it was ſolid maſſive gold, or only gilt, or thinly plated over on the outſide, bored it thro'. When he found it to be ſolid, and had reſolv'd to carry it off; Juno appear'd to him in his ſleep, and forewarn'd him againſt what he was about, threatning, that if he perſiſted and did it, he ſhould loſe the eye that he ſaw perfectly with, as he had done the other. This great man was too wiſe to ſlight and neglect this warning; he even took care to have a ring made of the gold that had been bored out of the pillar, and placed it on the top of it.

Another inſtance the ſame celebrated writer gives is this.—As two Arcadians, intimate companions, were travelling together, when they came to Megara, one of them went to an inn, and the other to a friend's houſe. Both had ſupped at their reſpective places, and were gone to bed; when he, who was at his friend's houſe, dreamt that his companion came to him, and begg'd of him for heaven's ſake to aſſiſt him, for the inn-keeper had contrived a way to murder him. Frighten'd at firſt out of his ſleep, he roſe up, but coming a little to himſelf, he thought, upon recollection, no heed was to be given to the viſion, and went quietly to bed again. But he was no ſooner got into his ſecond ſleep, but the ſame viſion repeated its viſit, but the form of its petition was quite alter'd. He beſought him that, ſince he had

had not come to his aſſiſtance, while he was among the living, he would not ſuffer his death to go unrevenged: told him, that as ſoon as he was murder'd, he was toſs'd by the inn-keeper into a waggon, and had a little ſtraw thrown over his corpſe. He intreated him to be ready very early at the door before the waggon went out of town. This dream it ſeems diſturb'd him very much, and made him get up very early. He nick'd the time, and met with the waggoner juſt at the door, and aſked him what he had in his cart. The fellow run away frighten'd and confounded. The dead body was pulled out of it, and the whole matter coming plainly to light, the inn-keeper ſuffer'd for the crime. What is there one can call more divine than a dream like this?

The Dream of SIMONIDES.

THIS perſon, ſeeing a body thrown dead upon the ſhore, tho' a ſtranger, cauſed it to be buried. Much about that time he had it in his head to go on ſhipboard, but dreamt that he had warning given him by the man he had interred, not to go; that if he went, the ſhip would infallibly be caſt away. Upon this, Simonides return'd, and every ſoul of them that went on board was loſt.

Galen was twice admoniſh'd in his ſleep to cut the artery between the fore-finger and thumb, which he did accordingly, whereby he was freed from a continual daily pain, wherewith he was afflicted in that part where the liver is join'd to the midriff.

St. Auſtin relates two wonderful dreams. The firſt is, when a perſon was arreſted by one for a certain ſum of money, which his father had owed him, by a note under his own hand, while he led a lewd debauched life, ſaw the ghoſt of his father one night, upon this very account, which told him that the money was paid, and where the acquittance lay. When he got up in the morning, he went and found the acquittance in the very place the ghoſt had directed him to, and ſo was freed from the litigious ſuit of one that made an unjuſt demand upon him.

The other dream is much more wonderful than this — A certain gentleman, named Preſtantius, had been entreating a philoſopher to ſolve him a doubt, which the philoſopher refuſed to do. The night following, altho' Preſtantius was broad awake, he ſaw the philoſopher ſtanding full before him, who explained his doubts to him, and went away the moment after he had done. When Preſtantius met this philoſopher

ſopher next day, he aſks him why, ſince no intreaties could prevail with him the day before to anſwer his queſtion, he came to him unaſked, and at an unſeaſonable time of night, and opened every point to his ſatisfaction. To whom the philoſopher thus replied. Upon my word it was not I that came to you; but in a dream I thought my own ſelf that I was doing you ſuch a ſervice.

In Queen Mary's time, there was only one congregation of proteſtants in London, conſiſting of about three hundred. They had a deacon who kept a liſt of their names. One of the congregation dreamt, that a meſſenger (queen's officer) had ſeiz'd on this deacon, and taken his liſt; the fright of the dream awak'd him. He fell aſleep and dreamt the ſame perfect dream again. In the morning, before he went out of his chamber, the deacon came to him, and then he told him his dream, and ſaid, 'twas a warning from God; the deacon ſlighted his advice as ſavouring of ſuperſtition; but the other was ſo urgent with him to depoſite the liſt in ſome other hand, that he agreed to it, and did it that day. The next day, the queen's officer attacked him, and ſearched (tho' in vain) for the liſt, which had it been found, would have brought them all to the flames. Fox's Martyrology.

When

When Archbiſhop Abbot's mother (a poor clothworker's wife in Guilford) was with child of him, ſhe long'd for a jack, and dreamt that if ſhe ſhould eat a jack, her ſon in her belly ſhould be a great man. She aroſe early the next morning and went with her pail to the river ſide (which runs by the houſe, now an alehouſe) to take up ſome water, and in the water in the pail ſhe found a good jack, which ſhe dreſs'd, and eat it all. Several of the beſt inhabitants of the town were invited to the chriſtening of the child; it was bred up a ſcholar in the town, and, by degrees, came to be archbiſhop of Canterbury.

When Doctor Hamey, one of the college of phyſicians in London, being a young man, went to travel towards Padua, and coming to Dover (with ſeveral others) he ſhew'd his paſs, as the reſt did, to the governor there. The governor told him, That he muſt not go, but he muſt keep him priſoner. The doctor deſired to know for what reaſon; and how he had tranſgreſs'd? Well, it was his will to have it ſo. The packet-boat hoiſted ſail in the evening (which was very clear) and the doctor's companions in it. There enſued a terrible ſtorm, the packet-boat loſt, and all the paſſengers drowned. Next day the ſad news was brought to Dover. The doctor was unknown to the governor, both by name and face; but the night

night before, the governor had a perfect viſion in a dream, of doctor Hamey who came to paſs over to Calais, and that he had a warning to ſtop him. This the governor told the doctor the next day. The doctor was a pious good man, and has ſeveral times related the ſtory to to ſome of my acquaintance, ſays Mr. Aubrey my author.

The lady Seymour dreamt, that ſhe found a neſt with nine finches in it. And ſo many children ſhe had by the earl of Wincheſter, whoſe name was Finch.

When Sir Chriſtopher Wren was at Paris in 1671, he was ill and feveriſh, made but little water, and had a pain in his reins. He ſent for a phyſician, who adviſed him to be let blood; but bleeding not agreeing with his conſtitution, he deferr'd it a day longer. That night he dreamt he was in a place where palm-trees grew, and that a woman in a romantic habit, reach'd him dates. The next day he ſent for ſome dates, which cured him of the pain in his reins. Dates, it ſeems, are an admirable medicine for the ſtone; the recipe for which is this: take ſix or ten date-ſtones, dry them in an oven, pulverize and ſerce them; take as much as will lie on a ſixpence, in a quarter of a pint of white-wine faſting, and at four in the afternoon; walk or ride

ride an hour after it. In a week's time it will give eaſe, and in a month cure. If you are at Bath, the Bath water is better than white-wine to take it in.

Captain Wingate told me (ſays Mr. Aubrey) that Mr. Edmund Gunter of Greſham College, caſt his nativity, when he was about ſeventeen or eighteen years old; by which he prognoſticated that he ſhould be in danger to loſe his life for treaſon. Several years before the civil war broke out, he dreamt that he was to be put to death before a great caſtle which he had never ſeen, which made a ſtrong impreſſion on his memory. In 1642, he oppos'd the church ceremonies, was choſen a member of parliament, then was made a captain, taken priſoner at Edgerhill by prince Rupert, and carried to Kenelworth Caſtle, where he was tried by a council of war, and condemned to die: but they conſider'd better of it, and ſpared his life; for being a very conſiderable perſon, he might be exchanged for ſome of the king's party; and he was exchanged for Montague, earl of Lindſey, ſon of the general. Since the reſtauration he was made one of the commiſſioners of the exciſe office in London. He proteſted that Kenelworth Caſtle was the very caſtle he ſaw in his dream.

In

In 1690, one in Ireland dreamt of a brother or near relation of his (who liv'd at Ameſbury in Wiltſhire) that he ſaw him riding on the downs, and that two thieves robb'd and murder'd him. The dream awak'd him; he fell aſleep again, and had the like dream. He wrote to his relation an account of it, and deſcribed the complexion, ſtature, and cloaths of the thieves, and adviſed him to take care of himſelf. Not long after he had received this monitory letter, he rode towards Saliſbury, and was robb'd and murder'd; and the two villains were diſcover'd by this letter, tried, executed, and hung in chains on the road to London.

A certain lady in the country (who muſt be nameleſs) had a beloved daughter, who had been a long time ill, and received no benefit from the phyſicians. She dreamt that a friend of her's deceaſed, told her, that if ſhe gave her daughter a drench of yew pounded, that ſhe would recover; ſhe gave her the drench and killed her. Upon which ſhe grew almoſt diſtracted. Her chamber-maid, to compliment her, and mitigate her grief, ſaid, Surely that could not kill her, and ſhe would adventure to take the ſame herſelf; ſhe did ſo, and died alſo. This was about the year 1670, or 1671. I knew the family, ſays Mr. Aubrey, my author.

Sir

Sir Thomas White, alderman of London, was a very rich man, charitable and publick ſpirited. He dreamt that he had founded a college at a place where three elms grew out of one root. He went to Oxford, and diſcovering ſome ſuch tree near Glouceſter Hall, he began to repair it, with a deſign to endow it. But walking afterwards by the convent where the Bernardines formerly lived, he plainly ſaw an elm with three large bodies riſing out of the ſame root. He forthwith purchaſed the ground, and endowed his college there, as it is at this day, except the additions which Archbiſhop Laud made; near the outſide of which building, in the garden belonging to the preſident, the tree is ſtill to be ſeen. He made the diſcovery about the year 1557.

William Penn, proprietor of Penſylvania told me (ſays Mr. Aubrey) that he went with his mother in a viſit to Admiral Dean's wife, who lived then in Petty France; the admiral was then at ſea. She told them, that the night before, ſhe had a perfect dream of her huſband, whom ſhe ſaw walking on the deck, and giving directions, and that a cannon bullet ſtruck his arm into his ſide. This dream did much diſcompoſe her, and within forty-eight hours ſhe received news of the fight at ſea, and that her huſband was killed in the very manner aforeſaid.

Mr.

Mr. Aubrey, reflecting on theſe and other extraordinary occurrences of this nature, ſays, For my part I will not pretend to underſtand them, unleſs (according to the opinion of ſome philoſophers) we may believe that the air being full of intelligences and ſpirits, who foreſeeing future events, and commiſerating the condition of mankind, give them warning by theſe kind of intimations, that they may the more timely provide and defend themſelves againſt their calamities. But whatever is the cauſe, experience aſſures us, that after ſuch denunciation, ſome extraordinary thing or other does conſtantly happen.

OF

OF

MAGIC.

IN Barbary are wizards, who ſmear their hands with ſome black ointment, then hold them up to the ſun, and in a ſhort time you ſhall ſee delineated in that black ſtuff, the likeneſs of what you deſire to have an anſwer to: it was deſired to know whether a ſhip was in ſafety? there appeared in the woman's hand the perfect lineaments of a ſhip under ſail. This a merchant of London, who was a factor there ſeveral years, proteſted he ſaw.

A like method to this is uſed in England by women who are curious to know their fortune. They put the white of a new-laid egg in a beer glaſs,

glaſs, and expoſe it to the ſun in hot weather, in Auguſt, when the ſun is in Leo, and they will perceive their future huſband's profeſſion.

Mr. Aubrey (who was a very learned man, and fellow of the royal ſociety, and to whom I am obliged for theſe extracts) tells us, that on the day of St John's Baptiſt, in the year 1694, as he was walking in the fields behind Montague Houſe, he ſaw there about two or three and twenty young women, moſt of them well habited, on their knees very buſy, as if they had been a weeding. On enquiry I was told, that they were looking for a coal under the root of a plantane, to put under their head that night, and they would dream who ſhould be their huſbands. It was to be ſought for at that time and hour, which was about twelve o'clock.

The women have ſeveral magical ſecrets handed down to them by tradition. For inſtance. On St. Agnes Night, January 21, take a row of pins, pull them out one by one, ſaya pater noſter (or our father) ſticking a pin in your ſleeve, and you will dream of him, or her you ſhall marry. Ben Johnſon, in one of his maſques, makes ſome mention of this.

And on ſweet Agnes Night
Pleaſe you with the promis'd ſight,

Some of huſbands, ſome of lovers,
Which an empty dream diſcovers.

To know whom one ſhall marry: You muſt lie in another county, knit the left garter about the right-legged ſtocking (let the other garter and ſtocking alone) and as you rehearſe theſe following verſes, at every comma or ſtop, knit a knot.

This knot I knit,
To know the thing, I know not yet,
That I may ſee,
The man that ſhall my huſband be;
How he goes, and what he wears,
And what he does, all days, and years.

Accordingly in your dream you will ſee him, if a muſician, with a lute or other inſtrument, if a ſcholar, with a book or paper.

A gentlewoman whom I knew (ſays Mr. Aubrey) confeſſed in my hearing, that ſhe uſed this method, and dreamt of her huſband, whom ſhe had never ſeen. About two or three years after, as ſhe was one Sunday at church in Sarum, up pops a young clergyman into the pulpit. She cries out preſently to her ſiſter, this is the very face of the man I ſaw in my dream. Sir William Scames's lady did the like.

An-

Another way is, to charm the moon, thus. At the firſt appearance of the new moon after New Year's Day, go out in the evening, and ſtand over the ſpars of a gate or ſtile, looking on the moon, and ſay,

All hail to the moon, all hail to thee,
I prithee good moon reveal to me
This night who my huſband ſhall be.

You muſt preſently after go to bed. I knew two gentlewomen that did this when they were young maids, and they had dreams of thoſe that married them.

Caſaubon cites Tralianus, of curing diſeaſes by ſpells, charms, &c. Abracadabra is a myſterious word, to which the ſuperſtitious in former times aſcribed a magical power to expel diſeaſes (eſpecially the Tertian Ague) worn about the neck, in the manner directed by Baſilides the inventor, in ſome Latin verſes, which being tranſlated, run thus.

Abracadabra, ſtrange myſterious word!
In order writ, can wondrous cures afford.
This be the rule:— A ſcrip of parchment take,
Cut like a pyramid revers'd in make.
Abracadabra, firſt at length you name,
Line under line, repeating ſtill the ſame,

But at its end, each line, one letter leſs,
Muſt then its predeceſſor line expreſs:
Till leſs'ning by degrees the charm deſcends
With conic form, and in a letter ends.
Round the ſick neck the finiſh'd wonder tie,
And pale diſeaſe muſt from the patient fly.

The form of it is as follows:

ABRACADABRA
ABRACADABR
ABRACADAB
ABRACADA
ABRACAD
ABRACA
ABRAC
ABRA
ABR
AB
A

With this ſpell, a perſon at Wells, cured above an hundred of the ague, ſays my author.

To cure the bite of a mad dog: Write theſe words on paper — rebus, rubus, epitepſcum, and give it to the party, or beaſt bitten, to eat in bread, or any thing elſe. A gentleman of good quality, and a ſober grave perſon, affirm'd, that this receipt never fails.

To

To cure the tooth-ach : From Mr. Aſhmole's manuſcript writ with his own hand.

Mars, hur, aburſa, aburſe.
Jeſu Chriſt for Mary's ſake,
Take away this tooth-ach.

Write the words three times; and as you ſay the words, let the party burn one paper, then another, and then the laſt. He ſays he ſaw it tried, and the party immediately cured.

Mr. Aſhmole told me (ſays Mr. Aubrey) that a woman made uſe of a ſpell to cure an ague, by the advice of Dr. Nepier. A miniſter came to her, and ſeverely reprimanded her for making uſe of a diabolical help, and told her ſhe was in danger of damnation for it, and commanded her to burn it. She did ſo, and her diſtemper returned ſeverely; inſomuch that ſhe was importunate with the doctor to uſe the ſame again. She uſed it, and had eaſe. But the parſon hearing of it, came to her again, and thunder'd hell and damnation, and frighten'd her ſo, that ſhe burnt it again. Whereupon ſhe fell extremely ill, and would have had it a third time; but the doctor refuſed, ſaying, that ſhe had contemned and ſlighted the power and goodneſs of the bleſſed ſpirits (or angels) and ſo ſhe died.

The cauſe of the Lady Honeywood's deſperation, was, that ſhe had uſed a ſpell to cure her.

To cure a thruſh: Take a living frog, and hold it in a cloth, to prevent its going down the throat, and put the head of it into the child's mouth till it be dead; and then take another frog and do the ſame.

To cure the tooth-ach: Take a new nail, and make the gum bleed with it, and then drive it into an oak. This cured Sir William Neal's ſon, a ſtout young gentleman, when he was almoſt mad with the pain.

To ſtaunch bleeding: Cut an aſh of one, two, or three years growth; if it is a ſhoot, it muſt be cut from the ground: do this at the very hour and minute that the ſun enters into Taurus: a chip of this applied will ſtop it. Mr. Mercator the aſtronomer, told me (ſays Mr. Aubrey) that he had tried it with effect; the ſtick muſt be dipp'd or wetted in the blood. When K. James was at Saliſbury, 1688, his noſe bled near two days, and after many eſſays in vain, was ſtopp'd by the ſympathetic aſh, which Mr. Naſh, a ſurgeon in Saliſbury, applied.

A houſe (or chamber) ſome where in London, was haunted; the curtains would be raſhed at night, and awake the gentleman that lay there.

One

One Henry Laws, his acquaintance, to be ſatiſfied lay with him; and the curtains were raſh'd as before. The gentleman grew lean and pale with the frights. A certain doctor cured the houſe of this diſturbance, and Mr. Laws ſaid, that the principal ingredient was Hypericon put under his pillow.

In Herefordſhire and other places, they put a cold iron bar upon their barrels, to prevent their beer being ſour'd by thunder. This is a common practice in Kent.

To hinder the night-mare from troubling horſes, they hang in a ſtring, a flint with a natural hole in it, by the manger; but the beſt way is to hang it about their necks; and a flint will do it that has no hole in it. This prevents the night-mare, or hag, from riding their horſes, who ſometimes will ſweat all night.

It's a common thing to nail horſeſhoes at the threſholds of doors; which is to hinder the power of witches that enter into the houſe. Moſt houſes at the weſt end of the town have a horſeſhoe on the threſhold. It ſhould be a horſeſhoe that one finds. In the Bermudas they uſe to put an iron into the fire when a witch comes in. Mars is an enemy to Saturn.

At Paris, when it begins to thunder and lighten they ring the great bell at St. Germains, which they believe makes it ceaſe. The like was formerly done at Malmſbury in Wiltſhire, where they rung St. Adelm's bell when it thunder'd and lighten'd.

Of Corps-Candles, in Wales. In a Letter from the Rev. Mr. Joseph Davis, to Mr. Baxter; 1656.

SIR,

"I am to give you the beſt ſatisfaction I can "touching thoſe fiery apparitions (corps-"candles) which do, as it were, mark out the "way for corpſes to their ſepulchres, ſometimes "before the parties themſelves fall ſick. I could "never hear in England of theſe; they are "common in theſe three counties, Cardigan, "Carmarthen, and Pembroke, and, as I hear, "in ſome other parts of Wales.

"Theſe phantoms, in our language, we call "Canhwyllan Cyrph, i. e. corps-candles; and "candles we call them, not that we ſee any "thing beſides the light, but becauſe that light

"doth

" doth as much reſemble a material candle-light
" as eggs do eggs, ſaving, that in their journey
" theſe candles ſometimes appear, and ſome-
" times diſappear, eſpecially when one comes
" near them; and to one who comes in the way
" againſt them, they vaniſh; but preſently ap-
" pear behind, and hold on their courſe. If it be
" a little candle pale or bluiſh, then follows the
" corpſe of an abortive or ſome infant; if a big
" one, then the corpſe of ſome one come of
" age. If there be ſeen two, three, or more,
" ſome big, ſome ſmall, together, then ſo
" many, and ſuch corpſes together. If two
" candles come from divers places, and be ſeen
" to meet, the corpſes will do the like; if any
" of theſe candles are ſeen to turn ſometimes a
" little out of the way, or path, that leadeth to
" the church, the following corpſe will be
" be forced to turn in that very place, for the
" avoiding ſome dirty lane, plaſh, &c. Now
" let us fall to evidence. When I was about
" the age of fifteen, dwelling at Lanylar, late
" at night, ſome neighbours ſaw one of theſe
" candles hovering up and down along the river
" bank, till they were weary in beholding of it,
" at laſt they left it ſo and went to bed. A few
" weeks after came a proper damſel from Mont-
" gomery-ſhire to ſee her friends, who dwelt on
" the other ſide of that river Iſhwith, and
" thought to ford the river at that very place

" where

" where the light was ſeen; being diſſuaded by " ſome lookers-on (ſome it is moſt likely of thoſe " who ſaw the light) to adventure on the water, " which was high by reaſon of a flood; ſhe " walked up and down along the river bank, " even where, and as the aforeſaid candle did, " waiting for the falling of the water; which at " laſt ſhe took, but too ſoon for her, for ſhe was " drowned therein. Of late my ſexton's wife, " an aged underſtanding woman, ſaw from her " bed a little bluiſh candle on her table's end; " within two or three days after came a fellow " enquiring for her huſband, and taking ſome- " thing from under his cloak, clapp'd it down " upon the table's end; it was a dead born child.

" Another time, the ſame woman ſaw ſuch " another candle upon the end of the ſame table; " within a few days after, a weak child newly " chriſten'd by me, was brought to the ſexton's " houſe, where preſently it died: and when the " ſexton's wife, who was then abroad, came " home, ſhe found the child at the end of the " table, where ſhe had ſeen the candle.

" Some thirty or forty years ſince, my wife's " ſiſter, being nurſe to baronet Rudd's three " eldeſt children, and (the lady miſtreſs be- " ing dead) the lady comptroller of the houſe, " going late into the chamber where the maid

" ſervants

" ſervants lay, ſaw no leſs than five of theſe " lights together. It happen'd a while after, " that the chamber being new plaiſter'd, and " a grate of coal fire therein kindled to haſten " the drying of the plaiſter, that five of the " maid ſervants went to bed as they were wont; " but in the morning they were all dead, being " ſuffocated in their ſleep with the ſteams of the " new temper'd lime and coal. This was at " Langathen in Carmarthenſhire.

" To this account of Mr. Davis (ſays Mr. " Aubrey) I will ſubjoin what my worthy friend " and neighbour Randal Caldicot, D. D. af- " firmed to me many years ſince, viz. When " any chriſtian is drowned in the river Dee, " there will appear over the water where the " corpſe is, a light, by which means they find " the body; and it is therefore called the holy " Dee."

Of

Of Second-Sight, in Scotland. To Mr. John Aubrey, Fellow of the Royal Society.

SIR,

"FOR your ſatisfaction I drew up ſome "queries about the ſecond-ſighted men; "and having ſent them to the northern parts of "this kingdom ſome while ago, I received "anſwers to them from two different hands, "whereof I am now to give you an account.

"Query I. If ſome few credible, well atteſted "inſtances of ſuch a knowledge as is commonly "called the Second-Sight, can be given?

"Anſwer. Many inſtances of ſuch knowledge "can be given, by the confeſſion of ſuch as are "ſkilled in that faculty: For inſtances I refer "you to the fourth query.

"Query II. If it conſiſts in the diſcovery of "preſent or paſt events only? or if it extend to "ſuch as are to come?

"Anſwer. The Second-Sight relates only to "things future, which will ſhortly come to paſs. "Paſt events I learn nothing of it.

"Query

" Query III. If the objects of this knowledge
" be ſad, and diſmal events only; ſuch as deaths
" and murders? or joyful and proſperous alſo?

" Anſwer. Sad and diſmal events are the objects
" of this knowledge: as ſudden deaths, diſmal
" accidents. That they are proſperous or joy-
" ful, I cannot learn. Only one inſtance I have
" from a perſon worthy of credit, and thereby
" you may judge of the joyfulneſs, or proſperity
" of it, and that is this. Near forty years ago,
" Macklend and his lady, ſiſter to my Lord Sea-
" forth, were walking about their own houſe,
" and in their return both came into the nurſe's
" chamber where their young child was on the
" breaſt. At their coming into the room, the
" nurſe falls a weeping; they aſked her the
" cauſe, dreading the child was ſick, or that
" ſhe was ſcarce of milk. The nurſe replied,
" The child was well, and ſhe had abundance of
" milk; yet ſtill ſhe wept; and being preſſed
" to tell what ailed her; ſhe at laſt ſaid,
" Macklend would die, and the lady would
" ſhortly be married to another man. Being
" aſked how ſhe knew that event, ſhe told
" them plainly, that as they came both
" into the room, ſhe ſaw a man with a ſcar-
" let cloak, and a white hat betwixt them,
" giving the lady a kiſs over the ſhoulder; and
" this was the cauſe of her weeping. All which
" came to paſs after Macklend's death. The

" tutor

" tutor of Lovat married the lady in the ſame " habit the woman ſaw him. Now by this in- " ſtance judge, if it be proſperous to one, it is " as diſmal to another.

" Query IV. If theſe events which ſecond- " ſighted men diſcover, or foretell, be viſibly " repreſented to them, and acted, as it were, " before their eyes?

" Anſwer. Affirmatively, they ſee theſe things " viſibly; but none ſee but themſelves; for " inſtance, if a man's fatal end be hanging; " they'll ſee a gibbet, or a rope about his neck: " if beheaded, they'll ſee a man without a head; " if drowned, they'll ſee water up to his throat; " if unexpected death, they'll ſee a winding ſheet " about his head: all which are repreſented to " their view. One inſtance I had from a gentle- " man here, of a highland gentleman, of the " M'Donalds, who having a brother that came " to viſit him, ſaw him coming in, wanting a " head; yet told not his brother he ſaw any ſuch " thing; but within twenty-four hours there- " after, his brother was taken (being murderer) " and his head cut off, and ſent to Edinburgh. " Many ſuch inſtances might be given.

" Query V. If the Second-Sight be a thing " that is troubleſome and uneaſy to thoſe that " have

" that have it, and ſuch as they would gladly " be rid of?

" Anſwer. It's commonly talk'd by all I ſpoke " with, that it is troubleſome; and that they " would gladly be freed from it, but cannot: " only I heard lately of a man very much con- " cerned in his ſoul therewith, and by ſerious " begging of God deliverance from it, at length " loſt the faculty of the Second-Sight.

" Query VI. If any perſon or perſons, truly " godly, who may juſtly be preſumed to be " ſuch, have been known to have had this gift " or faculty?

" Anſwer. Negatively, not any godly, but " ſuch as are vicious.

" Query 7. If it deſcends by ſucceſſion from " parents to children? or, if not, whether thoſe " that have it can tell how they came by it?

" Anſwer. That it is by ſucceſſion, I cannot " learn; how they came by it, is hard to know, " neither will they tell; which if they did, they " are ſure of their ſtrokes from an inviſible hand. " One inſtance I heard of one Allen Miller, who, " being in company with ſome gentlemen, and " got a little more than ordinary of that ſtrong " liquor they were drinking, began to tell ſtories,

" and

" and ſtrange paſſages he had been at: but the " ſaid Allen was ſuddenly removed to the farther " end of the houſe, and was there almoſt ſtrang- " led; recovering himſelf a little, and coming " to the place where he was before, they aſked " him, what it was that troubled him ſo? He " anſwer'd, he durſt not tell; for he had told " too much already.

" Q. How came they by it?

" A. Some ſay, by compact with the devil; " ſome ſay, by converſe with thoſe dæmons we " call fairies. I have heard that thoſe who have " this faculty of the Second-Sight, have offered " to teach it to ſuch as were deſirous to know it; " upon ſuch and ſuch conditions they would " teach them; but their proffers were rejected?

" This is all I could learn by tradition of that " faculty, from knowing and diſcreet men. If " this ſatisfy not thoſe queries aforeſaid, acquaint " me, and what can be known of it ſhall be " tranſmitted.

" I cannot paſs by an inſtance I have from " a very honeſt man in the next pariſh, who " told me it himſelf: that his wife being big " with child near her delivery, he buys half a " dozen of boards to make her a bed againſt the

" time

" time ſhe lay in. The boards lying at the door
" of his houſe, there came an old fiſher-woman,
" yet alive, and aſked, whoſe were thoſe boards?
" He told her they were his own. She aſked
" again, for what uſe he had them? He replied,
" for a bed, ſhe again ſaid, intend them for
" what uſe you pleaſe, ſhe ſaw a dead corpſe
" lying on them, and that they would be a
" coffin. Which ſtruck the honeſt man to the
" heart, fearing the death of his wife. But
" when the old woman went off, he calls pre-
" ſently for a carpenter to make the bed, which
" was accordingly done; but ſhortly after the
" honeſt man had a child died, whoſe coffin
" was made of the ends of thoſe boards.

" Sir, The original of this that I have writ
" is a true copy, was ſent by a miniſter, living
" within ſome few miles of Inverneſs, to a friend
" of mine whom I employ'd to get information
" for me, as I inſinuated before. I have other
" anſwers to theſe queries from another hand,
" which I purpoſed to have communicated to
" you at this time; but I find there will not
" be room enough in this ſheet; however, in caſe
" you think it fit, they ſhall be ſent you after-
" wards.

" In the mean time, I ſhall tell you what I
" have had from one of the maſters of our col-

" lege here (a north countryman both by birth
" and education, in his younger years) who
" made a journey in the harveſt time into the
" ſhire of Roſs, and, at my deſire, made ſome
" enquiry there concerning the Second-Sight. He
" reports, that there they told him many in-
" ſtances of this knowledge, which he had for-
" got, except two. The firſt, one of his ſiſters,
" a young gentlewoman ſtaying with a friend
" at ſome thirty miles diſtance from her fa-
" ther's houſe, and the ordinary place of
" her reſidence; one, who had the Second-
" Sight in the family where ſhe was, ſaw a
" young man attending her as ſhe went up and
" down the houſe, and this was about three
" months before her marriage. The ſecond is
" of a woman in that country, who is reputed
" to have the Second-Sight, and declared,
" that eight days before the death of a gentle-
" man there ſhe ſaw a bier, or a coffin cover'd
" with a cloth which ſhe knew, carried, as it
" were, to the place of burial, and attended
" with a great company, one of which told her
" it was the corpſe of ſuch a perſon, naming
" that gentleman who died eight days after.
" By theſe inſtances it appears, that the objects
" of this knowledge are not ſad and diſmal
" events only, but joyful and proſperous ones
" alſo. He declares farther, that he was in-
" formed there, if I miſtake not, by ſome of
" thoſe

" thoſe who had the Second-Sight, that if at
" any time when they ſee thoſe ſtrange ſights,
" they ſet their foot upon the foot of another
" who hath not the Second-Sight, that other
" will for that time, ſee what they are ſeeing;
" as alſo, that they offered, if he pleaſed, to
" communicate the Second-Sight to him. I
" have nothing more to add at preſent, but that,
I am, &c.

To Mr. JOHN AUBREY, Fellow of the Royal Society, at Greſham-College, LONDON.

HONOUR'D SIR,

" SInce my laſt to you, I have had the favour
" of two letters from you: To the firſt,
" dated January 1, I had replied ſooner, but that
" I wanted leiſure to tranſcribe ſome further ac-
" counts of a ſecond ſighted man ſent me
" from the north, whereof (in obedience to your
" deſire) I give you here the doubles.

May 4, 1694.

A Copy of an Anſwer to ſome Queries, concerning Second-ſighted Men, from a Miniſter near Inverness.

"QUery I. That there is ſuch an art commonly called the Second-Sight, is certain "from theſe following inſtances.

"Firſt, in a gentleman's houſe, one night "the miſtreſs conſidering why ſuch perſons "whom ſhe expected were ſo late, and ſo long "a coming, the ſupper being all the while de-"layed for them; a ſervant man about the houſe "(finding the miſtreſs anxious) having the Se-"cond-Sight, deſires to cover the table, and "before all things were put on, thoſe perſons "whom ſhe looked for, would come in, which "happened accordingly.

"The ſecond inſtance is this: A young "lady of great birth, whom a rich knight fancied, "and came in ſuit of, but whom ſhe could "by no means fancy, he being a very diſagree-"able man: her friends, however, importuning "daily, ſhe turned melancholy and lean, faſting "and weeping continually. A common fellow

"about

" about the houſe, meeting her one day in the " fields, ſaid to her, Mrs. Kate, what is that " that troubles you, and makes you look ſo ill? ſhe " replied, that the cauſe is known to many, for " my friends would have me marry ſuch a man by " name, but I cannot fancy him. Nay, (ſays the " fellow) give over theſe niceties, for he will be " your firſt huſband, and will not live long, and " be ſure he will leave you a rich dowry, which " will procure you a great match, for I ſee a " lord upon each ſhoulder of you: all which came " to paſs in every circumſtance, as eye and ear-" witneſſes declare.

" A third inſtance is of a traveller, who, " coming into a certain houſe, deſired ſome " meat: the miſtreſs being ſomewhat ſcrupulous " of giving him any; you need not churl me, " ſays he, in giving me a bit of meat; for before " an hour and a half be over, a young man of " ſuch a ſtature and garb, will come in with a " great ſalmon fiſh on his back, which I behold " yonder on the floor; and it came to paſs " within the ſaid time.

" A fourth inſtance is, of a young woman " in a certain houſe about ſupper-time, refuſing " to take meat from the ſteward. Being aſked, " why ſhe would not take it? She replied, ſhe " ſaw him full of blood, and therefore was afraid

" to take any thing out of his hands. The next " morning, the ſteward offering to compoſe a " difference between two men at an ale-houſe " door, got a ſtroke of a ſword on the forehead, " and came home full of blood. This was told " me by an eye-witneſs.

" Query II. Thoſe that have this faculty of " the Second Sight, ſee only things to come, " which are to happen ſhortly thereafter, and ſome- " times foretel things that ſhall fall out three or " four years after. For inſtance, one told his " maſter, that he ſaw an arrow in ſuch a man " thro' his body, and yet no blood came out. " His maſter told him it was impoſſible that ſuch " a thing could be; and therefore, if that came " not to paſs, he would be deemed an impoſtor. " But about five or ſix years after the man died, " and being brought to his burial-place, a debate " aroſe about his grave, and it came to ſuch a " height, that they drew arms, and bended " their bows; and one of them letting off an " arrow, ſhot thro' the dead body upon the bier, " and ſo no blood could iſſue from a dead man's " wound. His ſight, however, could not in- " form him whether the arrow ſhould be ſhot " into the man alive or dead, neither could he " tell whether it was near at hand or afar off.

" Query III. They foreſee murders, drownings,

" weddings,

" weddings, burials, combats, manſlaughters,
" of all which, many inſtances might be given.
" Lately (I believe in Auguſt laſt, 1695) one
" told there ſhould be drowning in the river
" Bewly, which came to paſs: two young men
" croſſing a ford were both drowned, which
" fell out within a month.

" Another inſtance: A man that ſerved the
" Biſhop of Cathneſs, who had five daughters
" in his houſe; one grudged, that the burden
" of the family lay on her wholly: the fellow
" told her that e'er long ſhe ſhould be exonered
" of that taſk, for he ſaw a tall gentleman in
" black, walking on the biſhop's right hand,
" whom ſhe ſhould marry: and this fell out
" acccordingly, within a quarter of a year after.
" He told alſo of a covered table, full of varieties
" of good cheer, and their dreſs who ſat about
" the table.

" Query IV. They ſee all this viſibly acted
" before their eyes; ſometimes within, and
" ſometimes without-doors, as in a glaſs.

" Query V. It is a thing very troubleſome to
" them that have it, who would gladly be rid
" of it. For if the object be a thing that's ter-
" rible, they are ſeen to ſweat and tremble, and
" ſhriek at the apparition. At other times they

" laugh, and tell the thing chearfully, juſt ac-
" cording as it is pleaſant or aſtoniſhing.

" Query VI. Sure it is, that the perſons who
" have a ſenſe of God and religion, and may be
" preſumed to be godly, are known to have this
" faculty. This evidently appears, in that they
" are troubled for having it, judging it a ſin,
" and that it came from the devil, and not from
" God; earneſtly deſiring and wiſhing to be rid
" of it, if poſſible; and to that effect have made
" application to their miniſter, to pray to God
" for them, that they might be eaſed of that
" burden. They have ſupplicated the preſbytery,
" who immediately appointed public prayers to
" be made in ſeveral churches, and a ſermon
" preached to that purpoſe, in their own pariſh
" church, by their miniſters, and they have com-
" peired before the pulpit, after ſermon, making
" confeſſion openly of that ſin, with deep ſenſe
" on their knees; renounced any ſuch gift or
" faculty which they had to God's diſhonour,
" and earneſtly deſired the miniſter to pray for
" them; and this their recantation recorded;
" and after this, they were never troubled with
" ſuch a ſight any more.

A Copy of a Letter, written to Mr. AUBREY himſelf, by a Gentleman's Son in STRATH-SPEY in SCOTLAND, a Student in Divinity, concerning the Second-Sight.

SIR,

"I am more willing than able to ſatisfy your "deſire: As for inſtances of ſuch a know-"ledge, I could furniſh many.

"And firſt, Andrew Macpherſon of Clume, "in Badenoch, being in ſuit of the Laird of "Gareloch's daughter, as he was upon a day "going to Gareloch, the lady Gareloch, was "going ſomewhere from the houſe within Ken-"ning to the road which Clunie was coming; "the lady perceiving him, ſaid to her attendants, "that yonder was Clunie, going to ſee his "miſtreſs. One that had this Second-Sight in "her company replied, if yon be he, unleſs he "marry within ſix months, he will never marry. "The lady aſked how he knew that? He ſaid, "very well; for I ſee him, ſaith he, all incloſed

"in

" in his winding ſheet, except his noſtrils and " his mouth, which will alſo cloſe up within " ſix months; which happened even as he fore- " told; within the ſaid ſpace he died, and his " brother Duncan Macpherſon, the preſent Clunie, " ſucceeded. This and the like may ſatisfy your " fourth query, he ſeeing this man even then " covered all over with dead linens. The event " was viſibly repreſented, and, as it were, acted " before his eyes; and alſo, the laſt part of " your ſecond query, viz. that it was as yet to " come. As for the reſt of the queſtions, viz. " That they diſcover preſent and paſt events, is " alſo manifeſt, thus: I have heard of a gentle- " man, whoſe ſon had gone abroad, and being " anxious to know how he was, he went to con- " ſult one who had this faculty, who told him, " that ſame day five o'clock in the afternoon he " had married a woman in France, with whom " he had got ſo many thouſand crowns, and " within two years he ſhould come home to ſee his " father and friends, leaving his wife with child " of a daughter, and a ſon of ſix months of age " behind him; which accordingly was true. " About the ſame time two years, he came home, " and verified all that was foretold.

" It is likewiſe ordinary with perſons that loſe " any thing, to go to ſome of theſe men, by " whom they are directed, how, what perſons,

" and

" and in what place they ſhall find it. But all " ſuch as poſſeſs that ſkill, are not equally dex- " terous in it. For inſtance; two of them " were at Mr. Mackenzy's houſe, miniſter of " Inverneſs; the one a gentleman, the other a " common fellow; and diſcourſing by the fire- " ſide, the fellow ſuddenly began to weep " and cry out, alas! alas! ſuch a woman is " either dead, or preſently expiring. The " gentlewoman lived five or ſix miles from the " houſe, and had been ſome days before in a " fever. The gentleman being ſomewhat better " expert in that faculty, ſaid, no, ſhe is not " dead; nor will die of this diſeaſe. O, ſaith " the fellow, do not you ſee her all cover'd with " a winding ſheet? Ay, replied the gentleman, " I ſee her as well as you; but do you not ſee " her linen all wet, which is her ſweat? ſhe " being preſently cooling of the fever. This " ſtory Mr. Mackenzy himſelf will teſtify.

" The moſt remarkable of this ſort that I hear " of now, is one Archibald Mackeanyers, or " Mackdonald, living in Ardinmarch of Glen- " coe, and I was preſent myſelf, where he " foretold ſomething, which accordingly fell out " in 1683. This man being in Strathſpey, told " before the laird of Grant, his lady, and " ſeveral others, and alſo in my father's houſe; " that Argyle, of whom few or none knew then

where

" where he was, at leaſt there was no word of " him then here, ſhould within twelve months " thereafter, come to the Weſt Hylands, and raiſe " a rebellious faction, which would be divided " among themſelves, and diſperſe, and he un- " fortunately be taken and beheaded at Edin- " burgh, and his head ſet upon the Talbooth, " where his father's head was before him; which " proved true in 1685 thereafter.

" Touching your third query; the objects of " this knowledge are not only ſad and diſmal, " but alſo joyful and proſperous. Thus they foretell " of happy marriages, good children, what kind " of life men ſhall live, and in what condition " they ſhall die; and riches, honour, preferment, " peace, plenty, and good weather.

" Query VI. What way they pretend to have " it? I am informed, that in the Iſle of Sky, and " eſpecially before the goſpel came there, ſeveral " families had it by ſucceſſion, deſcending from " parents to children, and as yet there be many " there that have it this way; and the only way " to be freed from it is, when a woman hath it " herſelf, and is married to a man that hath it " alſo; if, in the very act of delivery, upon firſt " ſight of the child's head, it be baptized, the " ſame is free from it; if not, it hath it all his " life; by which it ſeems it is a thing troubleſome

" and

" and uneaſy to them that have it, and ſuch as they
" would fain be rid of.' And may ſatisfy your
" ninth query: and for your farther contentment
" in this query, I heard my father ſay, that there
" was one John Mac Grigor very expert in this
" knowledge. My father coming with others
" one day from Inverneſs, ſaid by the way, he
" would go into an alehouſe on the road, then
" about five miles off. This Mac Grigor being
" in his company, and taking up a ſlate ſtone at
" his foot, and looking at it, replied; Nay, you
" will not go in there, for there is but a matter
" of a gallon of ale in it even now, and e'er we
" come to it, it will be all near drank, and
" thoſe who are drinking there, are ſtrangers to
" us, and e'er we be well paſt the houſe, they'll
" diſcord among themſelves; which accordingly
" happen'd. By this and other things of the ſame
" nature, my father's curioſity was ſo excited,
" that he wanted to be maſter of this faculty, and
" told Mac Grigor he would fain learn it: who
" anſwer'd, that indeed in three days time he
" could teach him if he pleaſed; but yet he
" would not adviſe him nor any man to learn it;
" for had he once learned, he would never be a
" minute of his life but he would ſee innumerable
" men and women night and day round about
" him; which perhaps he would think wearisome
" and unpleaſant; for which reaſon my father
" would not have it. But as ſkilful as this man

" was,

" was, yet he knew not what ſhould be his own
" end, which was hanging: and I am informed
" that moſt, if not all of them, tho' they can
" foreſee what ſhall happen to others, yet they
" cannot foretell, much leſs prevent what ſhall
" befall themſelves. I am alſo informed by one
" who came laſt ſummer from the Iſle of Sky,
" that any perſon that pleaſes may get it taught
" him for a pound or two of tobacco.

" As for your laſt query: For my own part, I
" hardly believe they can be juſtly preſumed,
" much leſs truly godly. There was, however,
" one James Grant, in Glenbeum near Kirk-
" Michael in Strathawin, who had this ſight,
" who, as I hear of ſeveral that were well ac-
" quainted with him, was a very honeſt
" man, and of right blameleſs converſation.
" He uſed ordinarily by looking at the fire, to
" foretell what ſtrangers would come to his houſe
" the next day, or ſhortly after, by their habits
" and arms, and ſometimes alſo by their names;
" and if any of his goods or cattle were miſ-
" ſing, he would direct his ſervants to the very
" place where to find them, whether in the mire
" or upon dry ground; he would alſo tell if the
" beaſt were already dead, or if it would die e'er
" they could come to it; and in winter, if they
" were thick about the fire ſide, he would deſire
" them to make room for ſome others that ſtood

" by,

" by, tho' they did not ſee them, elſe ſome of " them would be quickly thrown into the midſt " of it.

" They generally term this Second-Sight inIriſh, " Taiſhitaranghk, and ſuch as have it Taiſhai- " trin, from Taiſh, which properly is a ſhadowy " ſubſtance, or ſuch naughty and imperceptible " thing, as can only, or rather ſcarcely be diſ- " cerned by the eye, but not caught by the " hands; for which reaſon they aſſigned it to " buglis or ghoſts; ſo that Taiſhtar, is as much " as one that converſes with ghoſts or ſpirits, or " as they commonly call them, the fairies or " fairy folks. Others call theſe men Phiſichin, " from Phis, which is properly Fore-ſight, or " Fore-knowledge. This is the ſureſt and clear- " eſt account of ſecond-ſighted men, that I can " now find, in which I have been curious in " nothing but the verity, ſo far as I could.

Yours, &c.

I ſhall conclude theſe extracts from Mr. Aubrey, with a relation he has taken from the Athenian Mercury; which is as follows. — Two perſons, ladies of quality (both not long ſince deceaſed) were intimate acquaintance, and lov'd each other entirely. It ſo fell out, that one of them fell ſick of the ſmall-pox, and deſired mightily to ſee the other, who would not come, fear-

fearing the catching of them. The afflicted at laſt dies of them, and had not been buried very long, but appears at the other's houſe, in the dreſs of a widow; and aſks for her friend, who was then at cards, but ſends down her woman to know her buſineſs, who, in ſhort, told her, ſhe muſt impart it to none but her lady, who, after ſhe had receiv'd this anſwer, bid her woman have her into a room, and deſired her to ſtay while the game was done, and ſhe would wait on her: The game being done, down ſtairs ſhe comes to the apparition, to know her buſineſs. Madam, (ſays the ghoſt, turning up her veil, and her face appearing full of the ſmall-pox) you know very well, that you and I lov'd entirely; and your not coming to ſee me, I took it ſo ill at your hands, that I could not reſt till I had ſeen you, and now I am come to tell you, that you have not long to live, therefore prepare to die; and when you are at a feaſt, and make the thirteenth perſon in number, then remember my words; and ſo the apparition vaniſh'd. To conclude, ſhe was at a feaſt, where ſhe made the thirteenth perſon in number, and was afterwards aſked by the deceaſed's brother, whether his ſiſter did appear to her as was reported: She made him do anſwer, but fell a weeping, and died in a little time after. The gentleman that told this ſtory, ſays, That there is hardly any perſon of quality but knows it to be true.

F I N I S.